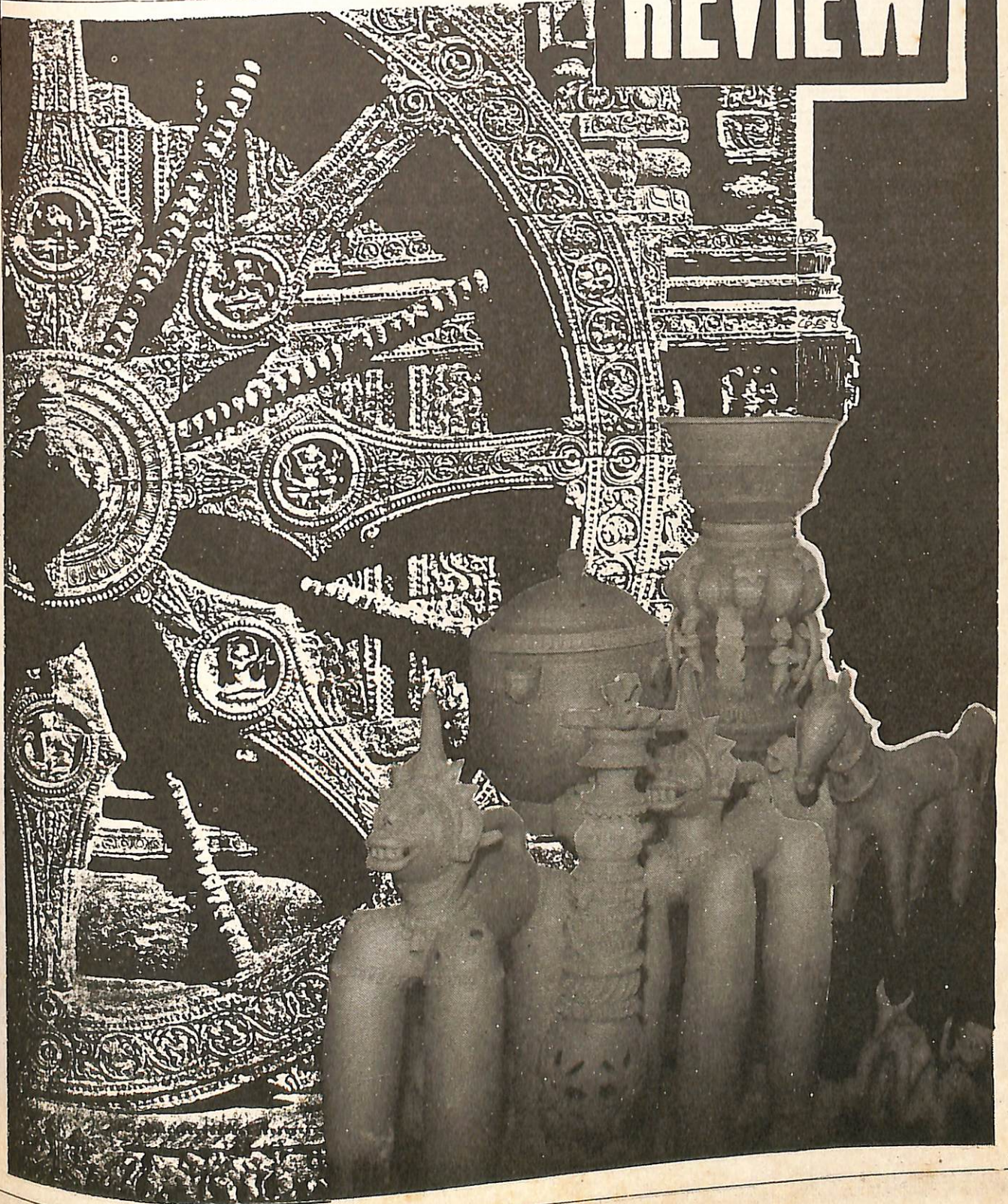






SEPTEMBER 1990

# ORISSA REVIEW







SHRI BIJU PATNAIK, ORISSA'S CHIEF MINISTER, TAKING SALUTE  
AT THE INDEPENDENCE DAY PARADE, BHUBANESWAR,  
ON 15TH AUGUST, 1990.



**EDITORIAL BOARD**

**SHRI T. N. MOHAPATRA**  
 Director, I. & P. R., Orissa

**DR. JITENDRA NARAYAN PATNAIK**  
 Editor

**SHRI BIBEKANANDA BISWAL**  
 Asst. Editor

Cover :  
**SHRI PRADYUMNA KUMAR DASH**

The Orissa Review aims at disseminating knowledge and information concerning Orissa's socio-economic development, art and culture. Views, records, statistics and information published in the Orissa Review are not necessarily those of the Government of Orissa.

**One Rupee/Copy**  
**Ten Rupees/Yearly**

Published by the Information & Public Relations Department Government of Orissa, Bhubaneswar-751001 and Printed at Orissa Government Press, Cuttack-753010

Type setting :  
 Phototype Setting Process

**Prison And Prisoners**

- |   |    |
|---|----|
| <b>(i) CURRENT PENAL PHILOSOPHY</b><br>Shri Bhaskar Patnaik   | 1  |
| <b>(ii) REHABILITATION OF JUVENILE AND ADOLESCENT OFFENDERS</b><br>Shri A. K. Patra                                 | 4  |
| <b>(iii) COMMUNITY PARTICIPATION IN REHABILITATION OF OFFENDER</b><br>Shri V.A. Narasimham                          | 8  |
| <b>THE AYURVEDIC TRADITION IN ORISSA</b><br>Shri Dinabandhu Moharana  | 11 |
| <b>WORSHIP OF DASHAMAHAVIDYA IN SAKTISM</b><br>Er. Raghunath Patra  | 13 |
| <b>TASSAR CULTURE IN ORISSA</b><br>Shri B. K. Nayak,<br>Shri Nakulananda Mohanty and<br>Shri Prafulla Kumar Mohanty | 17 |
| <b>GENERAL EDUCATION IN ORISSA AFTER INDEPENDENCE</b><br>Dr. Jagannath Mohanty                                      | 20 |
| <b>PREPARATIONS FOR THE 1991 CENSUS</b><br>Yubaraj Ghimire  | 25 |
| <b>CHILIKA LAKE : BIRDS' PARADISE</b><br>Dr. S. K. Kar  | 27 |
| <b>PULSES IN DIFFERENT CROPPING PATTERNS IN ORISSA</b><br>Dr. D. Lenka  | 29 |
| <b>ACHARYA HARIHAR</b><br>Shri L. N. Panda  | 32 |
| <b>THE LEGACY OF THE INDIAN NATIONALIST MOVEMENT</b><br>Shri Surya Narayan Misra                                    | 34 |



Prison and the Prisoners :

## CURRENT PENAL PHILOSOPHY

*Shri Bhaskar Patnaik*

**I**n the ancient period there was no concept of punishment. It was only Vengeance/Revenge. In medieval period, the concept of punishment came into being. It was deterrence and retribution. But with the change of time and Penology, the theory of deterrence and retribution has been replaced by reformation and rehabilitation. The Prisons of yester years were houses of horror, torture and idignation. The Prison as a system was attacked left and right by the concerned citizenry, professionals, penologists, liberal legislatures, democratic press, humane judges, and the inhumanly treated prisoners. The woes, sorrows, horrors and tortures in the prisons have been movingly described in the books like the "Les Miserables", "Crime and Punishment", "Papillon" etc.

Over the last 150 years or so, penal reform has been identical with Prison reform in Latin countries. As the outcome of a broad humanitarian movement, rights and dignity of a human being, even in the offender, began to be recognised. The new social awakening gave an incentive to society to share some of the responsibility for the lapses of the offender and to plan social security in a more positive and methodical manner. The penal reform has lately taken to the new and more effective methods for social adjustment of the offender. The emphasis has shifted on to the individual under penal and reformation treatment, his responses and requirements.

History of imprisonment as a legal punishment begins with a negative statement. The Emperor Justinian declared

that the Jails ought to be used for detention only but not for punishment. Roman Law declared it as illegal to use Jails as places for punishment. The Austrian criminal code refers to prisons as places of safety and not punishment except in special cases. This manifests how prisoners were misused these days. In the history of English and continental Prisons, the greatest single contribution towards penal reform was that of John Howard who has himself undergone imprisonment as a prisoner of war. Having visited several Jails, he presented a definite conception of Prison reform of a remarkably realistic type as against unpracticable, idealistic and theoretical speculation of some of his contemporary writers. He advocated that Prison officials should be reliable, paid and controlled by an independent public authority with a reformative regimen of a healthy diet, reasonable work, suitable education and religious exercises.

In India it was in the year 1836 that the question of Prison reform was considered. The conditions then prevailing in the Indian Jails were miserable. There was absolutely no regard for sanitation, health and moral hygiene. The prisoners were even left without any guidance. The object was intimidation and deterrence. There was no separate wards for women prisoners. The Prison hospitals were a mere apology.

In 1864 another Prison Enquiry Committee was appointed but much headway was not made as the proposals were not concrete and realistic. However, another committee was set up in 1888 and the applicability of the recommendations



featured in 1889. This had brought about a better control over and direction of the activities of the prisoners, better arrangement for women prisoners and relief from the various contagious diseases that were prevalent in Prisons. Even then the concept of deterrence and retribution was not in the wane.

The advent of war stood in the way of further reform in the jails in India. However, after the cessation of world war I, a committee was set up by the British Government with high officials and non-officials in 1920-21 headed by the Secretary of State. It was one of the most significant committees.

The Indian Jails committee, 1919-20 gave recommendations in the areas of Probation, Segregation, Children Act, After Care Services, training of the officials and the diversification of the institutions. These recommendations submitted in the year 1921 almost remained still born. The next change took place in 1935 without any headway. Pandit Jawaharlal Nehru, the first Prime Minister of free India took up steps for the reformation of the Prison Administration. In 1950, he requested Dr. W. C. Reckless to make recommendations for the reformation of the Jails in the areas of Probation of Offenders Act, Premature release, Parole. In 1957, the Jail Manual Committee was set up to punish a Model Prison Manual for all the Jails of the country.

In midfifties the human rights of individuals came to be discussed. The U. N. guidelines were laid down in 1965 for the offenders.

A central Bureau of Correctional Services was set up by the Government of India in 1961.

The working group on Prison reforms in the country set up during 1972-73 made suggestions to upgrade facilities, personnel and programmes.

The late Mrs. Indira Gandhi, the then Prime Minister of India set up a committee headed by Justice K. N. Mulla of Allahabad to furnish recommendations on the specific areas of Prison reforms. The valuable report submitted by the committee during 1982 is under examination of the Government for implementation. Following the several recommendations of the Jail Reforms Committees, various welfare activities started in Prisons on specific areas. The 1920-21 committee laid emphasis on the superintendence of Jails by persons who had orientation in penology and social welfare work. It recommended that the maximum capacity of a Central Jail should not exceed 1,000 prisoners at a time. This recommendation visualises the better individual approach in understanding the personality of the criminal.

Stress was laid to segregate the sexual pervers in individual cells at night. It recommended ameliorating work for all the prisoners sentenced to labour. It advocated against the imposition of fatters for more than 3 month. Provision of useful and worthy books in the Jail libraries was made and provision of facilities for taking advantage of the library books was recommended for enriching the knowledge of prisoners. Over-crowding in the Jails was discouraged. Arrangement for moral and religious lectures were recommended to elevate the morals and instil the religious concepts. Discipline and hard work combined with education and planned recreation for prisoners was the main recommendation. Special institutions were established for the segregation of the youthful offenders with main objective to educate the prisoners in literacy and provide vocational training for future life.

Star classification was introduced whereby the first offenders and casual offenders are separated from the professional, habitual and other offenders guilty of serious crimes. Special Jails were



established for habituals. As per the recommendations of the Jail Reforms Committee, Advisory Boards have been constituted to recommend the well behaved prisoners of long sentences for release to the Government. Schools have been opened in the Jails to provide elementary education to the illiterates under wholetime paid teachers. The visit to the Jails by the non-officials appointed by the Government has imbibed confidence in the inmates that they are not the rejected lots of the society and that they have sympathisers to listen to their genuine grievances.

The Prison administration is based on the Prison's Act 1892 passed by the Governor General of India in Council. On

the basis of the general principles enunciated in the Act, different States have made rules and codified them as Jail Manuals, consistent with diversity of costume and habits of the people. Then the prisoners Act of 1900 was passed which is meant for adaptation in all the State for the movement of prisoners from one State to other and production in Courts etc.

The first Prison in India was constructed in Agra in 1837.

Inspector General of Prisons were appointed in each Presidency in the year 1855.

---

*Superintendent,  
Circle Jail, Sambalpur.*

*Shri Biju Patnaik, Chief Minister, Orissa addressing a seminar at Saheed Bhavan, Cuttack, on 24.8.1990.*





# REHABILITATION OF JUVENILE AND ADOLESCENT OFFENDERS

*Shri A. K. Patra*

**T**ill about a Century and a half back no thought was given for separate treatment of juvenile and adolescent offenders who came in conflict with law in our country and they were treated in the same manner as adults and were kept in prisons alongwith the adults. It was only in the year 1850 that a separate law called the Apprentices Act was passed for separate treatment of delinquent children between the age of 10 to 18 years. Under the Apprentices Act the Magistrate were empowered to commit children who were found guilty of petty offences as apprentices under employers for training in some vocation. Subsequently the criminal procedure Code, 1861 modified in 1884 & 1894 made specific provision in Sec. 29 (B), 399 and 562 for trial and treatment of delinquent and adolescent offenders. The Apprentices Act was later replaced by the passing of the Reformatory Schools Act in the year 1876 modified in 1897 which provided for the commitment of youthful offenders under 15 years of age to Reformatory Schools established under the Act instead of to the ordinary prisons. The Reformatory Schools Act was also in force in our State and youthful offenders were being sent to the Reformatory School at Hazaribagh which functioned as a single institution for the four states of Bihar, Bengal, Assam & Orissa but the Reformatory School Act was repealed with the passing of the Bihar Children Act, 1969 and the institution ceased to exist subsequently.

But the actual progress in the field of juvenile delinquency in India was the

result of the recommendation of the Indian Jail Committee 1919—20 which recognised the problem and was of the view that the child was mainly a product of unfavourable environment and that he was entitled to new opportunities to grow and live under more congenial conditions. The Committee recommended that commitment to a prison of Children and young persons, whether after conviction or while on remand as undertrial is contrary to public policy and the sentence of imprisonment should in the case of Children and young persons be made illegal. As a direct result of the recommendations the then Province of Madras first passed its Children Act in 1920 making comprehensive provision for separate custody and treatment of Children followed by Bengal in the year 1922 and Bombay in the year 1924. Many other States subsequently followed the lead shown by Madras, Bengal and Bombay by enacting separate Children Acts for their States. Gaining from the experience in the implementation of Children Act in the various States, Government of India enacted a more progressive Children Act in the year 1960 for implementation in the Union Territories. Keeping in view the provisions of the Children Act, 1960 of Government of India as a model many States which did not have their Children Acts enacted their Children Acts and some other States which already had their Children Acts modified the same to make it more progressive. In our State "The Orissa Children Act was enacted in the year 1982 in conformity with the Central Children Act, 1960 but was implemented with effect from 31.8.1986.



In spite of efforts by the various States to make their Children Act as progressive as possible, the different State Acts lacked uniformity resulting in different treatment of Children in different States of the Union. With a view to do away with the lack of uniformity and other allied reasons relating to proper implementation of Children Act, the Government of India enacted the Juvenile Justice Act in 1986 to provide a uniform legislation for juvenile justice throughout the country replacing the Children Acts of various States. The Act has been enforced all over the country with effect from the 2nd October, 1987.

The Juvenile Justice Act, 1986 contains comprehensive measures for the care, protection, treatment, development and rehabilitation of not only delinquent juveniles but also neglected juveniles considered prone towards criminality who are under the age of 16 in the case of boys and 18 in the case of girls.

All precautions have been taken in the Act to keep the juvenile away from prison influence from the initial stage of apprehension and trial and a separate institutions named as Observation Home has been set up for custody and care of the juveniles during trial, imprisonment as a form of punishment has been totally forbidden under the Act and separate institutions known as Special Home & Juvenile Home have been established having facilities for education, vocational training, development of character and rehabilitation of delinquent juveniles and neglected juveniles respectively who are found guilty of having committed on offence or found to be neglected if the other methods of dealing with the juveniles envisaged under the Act can not be utilised. In our State two combined institutions of Observation Home and Special Home, one at Rourkela and the other at Berhampur have been established under the Act.

The Act has also dispensed with the trial of juveniles in the ordinary law Courts and

has set up Special Court known as Juvenile Court for trial of delinquent juveniles and Juvenile Welfare Board for trial of neglected juveniles.

Specific provision has also been made in the Act for establishing aftercare Organisation to take care of the juveniles after they leave the Special Home or Juvenile Home to ensure that the juveniles are properly rehabilitated.

The Act contains many other important provisions to safeguard the interest of the juveniles and protect them from exploitation and wean them away from the path of crime in a subtle way.

After the enforcement of the Juvenile Justice Act, 1986 the care, treatment and rehabilitation of juveniles i. e., boys under 16 years of age and girls under 18 years of age have almost been assured but the treatment & rehabilitation of adolescent offenders between the age of 16 to 21 years still remain very much neglected particularly in our State.

Adolescence is a much more critical period in the development process than childhood. During this period the youthful energies and exuberance seek outlet and due to gradual slackening of family control and development of sexual urges during this period unless the activities of the adolescent are properly channalised, there is a great possibility that it may result in criminality and ultimately be devastating for the family and society.

Following the recommendation of the Indian Jail Committee 1919—20 to provide separate institutions, basically reformative in character for the care and treatment of adolescent offender some states (then Provinces) like Madras passed their Borstal School Act in the year 1925, Punjab in 1926, Bengal & M. P. in 1928, Bombay in 1929 followed subsequently by



U. P., Bihar, Assam, Mysore & Kerla. Under the Act separate institutions known as Borstal Schools have been established for detention, training & reformation of adolescent offenders between the age group of 16 to 21 years. There are at present 11 Borstal Schools in the Country but considering the magnitude of the Problem the number is considered very inadequate. It is rather unfortunate that our State has neither any Borstal School Act or any other Act for separate treatment of adolescent offenders and such offenders are still detained and treated in ordinary prisons. Though there is a Juvenile Jail in the State at Angul it has not been able to tackle the problem of adolescent crime effectively and the rehabilitation of adolescent offender still remains a matter of chance. There is therefore an urgent need to have either a Borstal School Act or some special improved Act in our State for separate custody during trial, treatment on conviction and rehabilitation of adolescent offenders to save them from the baneful effect of prison life and wean them from the path of crime. If the adolescent offenders are properly reformed and rehabilitated there will definitely be a decline in adult crime.

In the absence of the Borstal School Act in Our State the only measure now available to tackle the problem of adolescent offenders in lieu of prison sentence is the provision of the Probation of Offenders Act, 1958. Section 6 of the Probation of Offenders Act provides that (i) When any person under 21 years of age is found guilty of having committed an offence punishable with imprisonment (but not with imprisonment for life), the court by which the person is found guilty shall not sentence him to imprisonment unless it is satisfied that having regard to the circumstances of the case including the nature of the offence and the character of the offenders, it would not be desirable to deal with him under Section 3 and Section

4 and if the court passes any sentence of imprisonment on the offender it shall record its reasons for doing so.

(2) For the purpose of satisfying itself whether it would not be desirable to deal under Section 3 or Section 4 with an offender referred to in Sub-Section (1) the court shall call for a report from the Probation Officer and consider the report, if any, and any other information available to it relating to the character and physical and mental condition of the offender.

The provision puts severe restriction on the trying courts to sentence adolescent offenders to imprisonment.

The Probation of Offenders Act also authorises the Probation Officer and also the adolescent offender to appeal against any order of imprisonment passed by the trying court on persons under 21 years of age.

Realising the futility of prison sentences for minor offences the law makers have also made specific provision in Sec. 361 Cr. P. C., 1973 to the effect that "where in any case the court could have dealt with.

(a) a youthful offender under the Children Act, 1960 (60 of 1960) or any other law for the time being in force for the treatment, training or rehabilitation of youthful offenders but has not done so; it shall record in its judgement the special reasons for not having done so.

There is therefore an implied suggestion in existing law (Cr.P.C.) to weigh the desirability to sentence offenders to prison terms but the application of this provision is still to gather momentum.

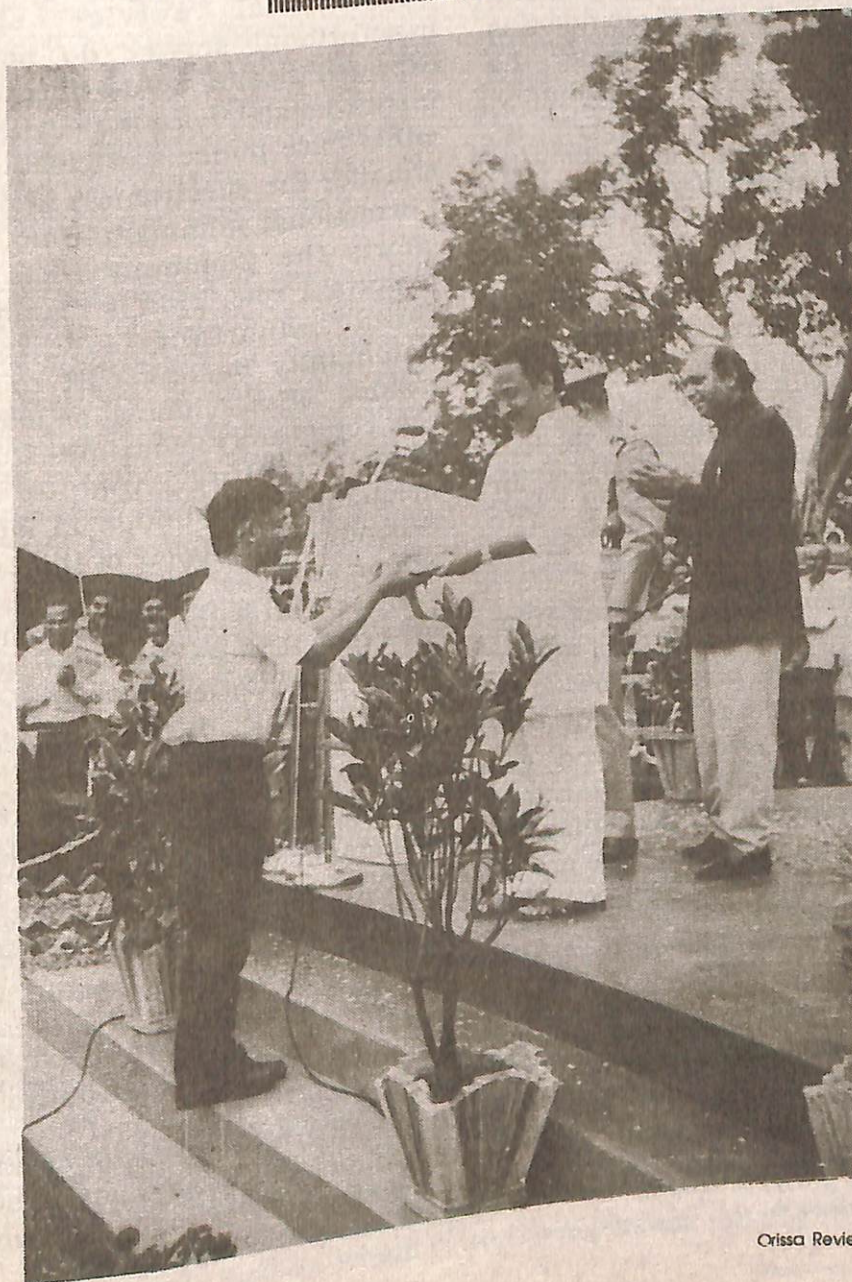
However, the problem of delinquency considering its magnitude can not be properly combatted through the legal process alone. It is considered necessary to



tackle the problem earlier by identifying the potential juvenile delinquents and adolescent offenders and to wean them from the path of crime through non-institutional services like counselling, guidance, vocational training, by providing financial assistance etc., since broken home, parental neglect, poor economic conditions of the family, mal-treatment at School, bad neighbourhood, lack of recreational activities, play groups etc are now considered important causative factors of delinquency. For any non-institutional services to be really effective active

community and public participation in the programme is absolutely necessary as the offender has his roots in the community and in a majority of cases has to be nursed in his own home surrounding for his reformation and rehabilitation. The community has therefore to be prepared to shoulder the responsibility of reforming the juvenile and adolescent offender equally to achieve an all embracing effect in dealing with the problem.

*Regional Probation Officer,  
Cuttack.*



*Shri Bijoy Mohapatra, Minister, Irrigation and Parliamentary Affairs, felicitates  
Shri Priyabrata Das of C.S. Zilla School, Sambalpur for standing first in the High School  
Certificate Examination, 1990 on the occasion of the Independence Day Parade  
at Sambalpur.*



Frison and the Prisoners :

# COMMUNITY PARTICIPATION IN REHABILITATION OF OFFENDER

*Shri V. A. Narasimham*

**T**he community has to play a vital role not only in the prevention and detection of crime but also in the rehabilitation of offenders. In fact people's participation in every kind of public activity is of value in itself. Margolin observed that rehabilitation of offenders is the joint responsibility of the offender, the Correctional Worker and the Community. Unless the community accepted its responsibility and played a strategic role, successful rehabilitation of offender would not be possible.

The Law of the Land also signifies the importance of public participation in crime control and rehabilitation of offenders. Sections 37, 38, 39 and 43 of the Cr. P. C. provide for the public assistance. Section 17 of Police Act 1861 also provides for community participation in the maintenance of peace and order.

A broad definition of the "participation of the Community" would include all the ways in which citizens or group assist in the treatment, correction, rehabilitation and deformation of offenders and ex-convicts. The skills of Police, the Judiciary or that of a Probation Officer may be described as professional. But there are so many other skills which the members of a community may possess.

Knowledge of local community tolerances is of vital importance in the programme of rehabilitation. This knowledge may help in much larger measure by local citizen than by, for example, a Probation Officer treating an

individual. The Community often sees Social Defence as an exclusive concern of Government.

Long experience in the field of Correctional Service shows that institutional service do not bring the expected results. So the importance of non-institutional service is being advocated. In either case public participation can much enhance the effectiveness and efficiency of Correctional administration. In all these efforts the Community has to play an important role. This is mainly because of three important factors. First the Community has its part to play in the making of a Criminal as many factors in the community contribute to the crime. These factors include economic inequalities, disruption in family life etc. Secondly the support of the Community is important for the implementation of various correctional programmes for the offender. Unless the very concept and approach of Correction gets the approval of the community, it is impossible to think of rehabilitation of offenders. Thirdly the offender has to ultimately return to the Community. As such unless the community is mentally prepared to accept the offender, and rehabilitate him economically and socially all the efforts of rehabilitation will go waste. So the Community has to be involved at all three levels—the prevention level, the corrective level and the reformation and rehabilitative level.

There are two areas of operation for the social defence programmes. The first is the apprehension of individual who comes in



conflict with the Law and the second is concerned with prevention, correction, reformation and rehabilitation of offenders. The Correctional Officers are concerned with the second area. Correction as the term implies is to set right the offender as a law-abiding person. Eliot defines correction as a social process by which modern society deals with officially identified law breakers as members of the Community in temporarily handicapped status. In the rehabilitation programme, the protection of the Community is also sought and the emphasis is on developing self discipline and to boost the capacity of ex-criminals for law abiding behavior. The objective is to restore a propensity for normal way of life and to transform the life from doubt and destruction to one of fulfilment, prosperity and productivity.

Modern penologists are now convinced that Correction would remain a distinct dream and rehabilitation of offenders would be a visionary slogan until the slogan of correction does not spread onto the Community beyond the Prison Walls. Both the released offender and the community would continue to suffer for want of correctional infrastructure in the society. Criminologists who are aware of this limitation rightly attribute alarming increase on recidivism to weak curative and rehabilitative services. As such the Correctional Officers in charge of operation of rehabilitation find no reason to disbelieve the notion that neither economic rehabilitation nor social adjustment of these stigmatised criminals is possible without the society's willingness to accept them.

The process of community participation in correction and rehabilitation would involve families, social groups, institutions as well as agencies of the Community working in close conformity with Courts, Probation Officers etc. Since Probation is a community based treatment process the success of this method would

very much depend on the extent to which the community accepted, appreciated and co-operated with this system of Judicial disposition. It is now realised in foreign countries as well as in India that the probation treatment which is community based is far more superior to the treatment in Prison and incidentally it is cheaper also.

To day in most of the Countries there is some sort of public participation in the Probation Programme. In Netherland and Japan the Probation programme is directed by probation Officers but the supervision and counselling is done by citizens of some standing. Even in India including Orissa Probation of Offenders Rules made provision that the Courts can appoint a public person of good standing as Honorary Probation Officer to supervise any particular probationer who needs special attention.

Such instances of public support are not, however, the instances of mass support in the sense that major portion of the community does not involve itself in social defence programmes. So mass support must be won for these programmes. For instance through the organisation of effective after care placement in suitable employment, provision of assistance to ex-prisoners, the public could virtually ensure the re-integration of the offender into the society.

In the District of Ganjam an humble attempt is made to involve the public in social defence programmes. With the help of Voluntary organisations like Rotary Club etc. community is made aware of the necessity of rehabilitation. IN April, 1988 a few released prisoners and the persons released under Probation of Offenders Act were identified as potential recidivists. The main reason of their offence is poverty and unemployment. A special Credit Mela was organised and a Nationalised Bank of Berhampur (Andhra Bank) has given loans to these persons ranging from Rs. 2,500 to



Rs. 5,000. Some of them were provided with Cycle-rickshaws also. These loans were given to start new vocations. Except one all the offenders who availed the loan are now leading a peaceful and happy life and they are repaying their loans.

Similarly in October, 1989 the Rotary Club of Berhampur Mid Town came forward to participate in this rehabilitation programme. They have helped the following prisoners. Shri Gagan Chandra Patnaik, a released prisoner from Berhampur Circle Jail, who was involved in a murder case was given financial assistance to start a grocery shop. Rama Chandra Panda a released prisoners from Koraput district Jail and a dreaded dacoit was provided with a Tailoring Machine. Dasarathi Das, a released prisoner of Berhampur Circle Jail, a hardened criminal involved in a murder case was provided with a cycle-rickshaws. All these ex-criminals are now living peacefully and they are grateful to the Community for such a nice co-operation. The above programmes

suggest that the Community is gradually becoming conscious of the Social Defence Programmes. Correctional Officers in the community can mitigate and minimise successfully the people's attitude of hostility and rejection towards ex-prisoners. They have to educate public about the obvious dis-advantages of their meaningless suspicion and hostility atleast towards some first offenders. They have to make people understand that the society for promoting its interests depends not only on the "Criminal catching machinery" but also on the trust and aid to the released offenders so that they have really a chance to make good. The involvement of the Police in the process of rehabilitation of offenders is also the need of the hour.

Government should also give priority in its budget and plans for these social Defence Programmes, for these programmes of reformation and rehabilitation would go a long way in reducing the level of Crime-potential in the society.

*District Probation Officer,  
Berhampur (Ganjam).*

|||||  
*Shri Biju Patnaik, Chief Minister, Orissa and Shri Sarat Kumar Kar, Minister, I. & P.R.,  
Tourism, Sports and Culture witnessing a cultural show, organised by "Pragati", a cultural  
organisation of Bhubaneswar on 18.8.1990, at Soochana Bhavan, Bhubaneswar.*





# THE AYURVEDIC TRADITION IN ORISSA

*Shri Dinabandhu Moharana*

**S**tudy of life Science is as old as the culture of India. This is borne out by the Atharva Veda which contains 'Ayurveda', the traditional Indian system of Medical Science. Many eminent persons of the Ayurveda like Dhanwantari, Charak, Susruta, Bagbhatta, Vela and Madhavakar have immortalised themselves by their rich contributions to this field in the shape of research compilations and methods of treatment. The contribution of Orissa to the growth of Ayurveda is indeed immense.

It had been a tradition in the royal households of Orissa in different ages to have physicians who looked after the health of the kings and their relatives. They were very influential and were called 'Rajvaidyas'. Many kings even awarded ministerships to their physicians. In the different temples of Orissa, we find portrayals of the royal physicians attending ailing kings. The Madala Panji informs us about the 'Rajvaidyas' of the Gajapati kings of Orissa. Various literary sources provide us information about the treatment of kings and queens by the physicians. In the princely states of Orissa, the Zamindars maintained royal physicians who were highly esteemed in the state.

The rich Ayurvedic tradition of the Jagannath Temple is proved by the fact that the 'Lord of Universe' also suffers from ailments for which he has been provided with physicians of the traditional Ayurvedic school. People of Orissa are aware of the treatment rendered to the Lord after Devasnana Purnima (The Bathing Festival). The Lord after taking 'bath' suffers from fever and is treated with

'Dasamula Modaka' or the medicine prepared from the roots of ten different herbs. Even his diet is prescribed on the basis of his illness during these days. Perhaps this tradition has been continued from the very beginning of the Cult of Jagannath in Orissa.

After the fall of the Great Gajapati dynasty Orissa lost its independence but Ayurveda never lost its importance. In spite of the lack of royal patronage, Ayurveda ruled supreme in villages. But it became stagnant and was polluted with superstitions and black magic. Its scope became limited due to the want of proper encouragement and further research. Its proper applicability never reached the poor. The British ruled India and introduced modern medical system of European model neglecting Ayurveda as obsolete and unscientific which was a blunder. When scientific temper enriched medical science in other parts of the world, in India Ayurveda lost its magic touch without further advancement. Occult science and astrology influenced Ayurveda more than ever.

It was only after Independence that the Government provided financial help for research in Ayurveda. Different institutions were established in the State of Orissa. In 1949, Gopabandhu Ayurvedic Vidyapith was opened in Puri. Dr. Harekrishna Mahtab and Pandit Lingaraj Mishra were the great patrons of this institutions. Various research cells were opened and Ayurvedacharya Degree-holders of Sanskrit institutions became teachers. Eight branches, like Kayachikischa, Dravyaguna, Rasasastra,



Nidana, Sarirakriya and rachana, Salya and Salakya were looked after by eminent teachers. Vaidya Bhagawan Das became Deputy Advisor of Ayurveda to the Government of India as well as Consultant to the World Health Organisation.

The institution gave B.S.A.M. Degree (Bachelor in Sudha Ayurvedic Medicine) and was controlled by Orissa State Ayurveda Faculty, Government of Orissa. They were taken as Physician for different Government Ayurvedic Dispensaries. In 1975, Utkal University gave affiliation to this institution and the degree became B.A.M.S. (Bachelor of Ayurvedic Medicine and Surgery) and the institution became a Mahavidyalaya or a college. Dr. J.N. Hakim, an eminent physician, became the principal of the college and he rendered valuable service for the growth of the college as a leading Ayurvedic Institution of India.

With Central Government aid and patronage, in 1975 an M.D. branch of Kayachikischa (Medicine) was opened. The C.C.I.M. (Central Council of Indian Medicine) controls the academic procedures of the College as well as prescribed syllabus for the course. The Ayurvedic course of B.A.M.S. is of five years duration with six months of House-surgeonship. The minimum qualification to get into the course is +2 Science degree with Biology as a subject. The students are selected on the basis of good academic record and performance in the personality test. As the popularity of Ayurveda is growing rapidly, brilliant students are coming in large number to take admission in the College. There are two government owned Ayurvedic Colleges, one is Gopabandhu Ayurvedic Mahavidyalaya, Puri and the other is Government Ayurvedic College, Balangir. There are also two other private Colleges at Berhampur and Paikmal of Sambalpur.

Valuable information can be found from the palm-leaf manuscripts possessed by traditional physicians of Orissa. The use of these resources with new scientific outlook can render valuable service to humankind. Efforts are going on in this regard. There are many Ayurvedic physicians living in

different parts of Orissa, who are great research institutions themselves. Though traditional, they have specialised themselves in different branches of Ayurveda, even diseases. They have also compiled books on Ayurveda in vernacular language. Ananta Tripathy Sharma of Berhampur translated Charak Samhita into Oriya. Late Laxman Mishra also wrote books on household treatments and was a specialised physician for snake-bite and Mantra Therapy. Krushna Chandra Tripathy Sharma of Aska, Ganjam was an eminent pathologist in Ayurveda. Late Balunkeswara Acharya was a famous diagnostician. Brajabandhu Tripathy of Ganjam wrote a book named 'Dravyaguna Kalpadruma', and 'Ayurveda Chikischa Sidhanta'. Laxminarayan Acharya of Cuttack, late Prafulla panda, Late Somnath Mishra of Puri are famous physicians of the last 40 years. Ayurveda owes a great deal to them.

Rich flora and fauna of Orissa helps Ayurveda to get medicines easily. Gandhamardan Hill of Sambalpur is the store-house of many valuable herbs of Ayurvedic medicines. Similipal forest is rich with different medicinal herbs. They need proper care and protection to grow. Department of Environment and Forest can render valuable service in this field. These forests can be saved from destruction with strict governmental laws and growth of consciousness among the people.

Ayurveda is no longer primitive. It is growing rapidly on the basis of scientific outlook and research. But that is not enough. As compared to other branches of medical sciences, Ayurveda gets less attention and financial aid. Research Institutions and Pharmaceuticals are a very few. It is worth remembering that Ayurveda can provide life saving medicines in cheaper rates because of the fairly easy availability of raw materials in the surroundings of the common people.

---

President,  
All Orissa Ayurvedic Student's Organisation,  
Gopabandhu Ayurvedic Medical College,  
Puri-752002.





# WORSHIP OF DASHA MAHAVIDYA IN SAKTISM

*Er. Raghunath Patra*

**A**ll that are visible, perceived by sense organs, are perishable. But the soul embedded in them in subtlety is imperishable. The name of the soul-power in tantricism is Sakti (Devi). We name these soul-powers as (1) Prana (Soul) (2) Bhuti (Wealth), (3) Dhvani (Sound), (4) Teja (Power) and (5) Prabha (Light). The other names of these soul-powers in myths are (1) Radha (2) Laxshmi (3) Saraswati (4) Durga and (5) Savitri respectively.

## WORSHIP OF SAKTI IN VEDIC AND TANTRIC SCRIPTURES :

The Vedas and the Tantras are known as Nigam and Agam respectively. Nigam means egress (going out) and Agam means ingress (going in). In Vedic concept we realise supreme power through oblation or sacrifice and in Tantricisim through worship. Although both the concepts are prevalent from ancient days, it is believed that the divinity is realised quickly by trantricisim.

In the Vedas, we come across 'Devi Sukta', dedicated to the worship of goddess. Usha, Saraswati, Ratri, Illa, Ida, Surya, Indrani, Varunani, Rudra, Apo Devi, Diti and Aditi are the presiding goddesses described therein. Aditi has been described as the mother of Vedas and universe.

The ancient Egypt, Greece, Babylon and China were once the seats for worship of goddesses. In Greek myth, Minerva has been described as goddess of war, knowledge and intellect and in Chinese myth 'Chunti', the goddess of peace and child-care.

The fundamental idea of worship of mother goddess is the belief in a female energy as the source of all creation.

## WORSHIP OF SAKTI IN ALL YUGAS :

In Satya Yuga, as is revealed from Markandeya Purana, Suratha, the king, got back his lost kingdom by worshipping Sakti (Durga) with the help of his spiritual preceptor Maharshee Sumedha. In Tretaya Yuga, in Ramayan, Sita Devi got Ramachandra as her spouse due to grace of goddess Viraja and later, Lord Ramachandra rescued Sita, killing Ravana, the demon-king. In Dwapara Yuga, in Srimad Bhagavat, Gopis achieved Lord Krishna as their lover due to worship of Katyayani Devi, Rukmini too could marry lord Krishna due to grace of Durga and Shishupal was defeated. In the beginning of the battle of the Mahabharat Arjuna prayed goddess Durga being advised by Lord Krishna and got the blessings of victory from mother-goddess. In Kali Yuga, we come across great Sakti-Sadhakas like Bamakshepa, Nigamananda, and Ramakrishna Paramhansa etc.

## ARCHAEOLOGICAL BACK GROUND :

The worship of Siva and Sakti had already developed in the vedic age as discussed. The objects found at Mahenjodaro and Harappa include many ancient figurines of mother goddess and depict wide prevalence of her cult. The phallic symbols of worship of Siva and Sakti are found in Mahenjodaro.



## MAHAVIDYA :

Vidya gives salvation, emancipation to the Sadhakas. Brahma and Vidya are inseparable as the fire and its spark.

The Vedas and Tantras come under Vidya as both talk of supreme and universe. Sun, Moon, Stars, birds, animals and human beings, all come under the purview of Vidya. This great Vidya or Mahavidya is enough for creation, maintenance and destruction of this vast universe. This para-sakti, in its different aspects, has been described as Dasha Mahavidya such as Kali, Tara, Shodashi (Tripura Sundari), Chhinnamasta, Dhumavati (Alakshmi), Bagala (Bagalamukhi), Matangi, Bhuvaneshwari, Bhairabi and Kamala (Lakshmi), in Chamunda Tantra and Mahabhagavat Purana. Dasha Mahavidya is also called Sidha-vidya.

## MYTHOLOGICAL BACKGROUND :

There are many mythological legends in connection with the manifestation of Dasha Mahavidya.

1. As envisaged by Maha Bhagavata Purana, once Daksha Prajapati arranged an oblation (Jajna). He invited all gods and goddesses except his daughter Sati and son-in-law Siva. Sati wanted to attend the oblation—function uninvited but Siva prevented. But Sati was determined to attend that function by hook or by cook. Lastly she frightened Siva showing her ten manifestations, 'Dasha Mahavidya'. Lord Siva was panic-stricken, alarmed to discover himself amidst Mahavidyas all around, in ten directions, to the North, in front, Kali, at top Tara, in the East Chhinnamasta, in the West Bhuvaneshwari, to the South Bagala, to the South-East corner (Agni Kona) Dhumavati, South-west corner (Nairuta Kona) Tripura Sundari, North-west (Bayu Kona) Matangi, North-east (Aaishanya Kona) Sodashi and in the bottom Bhairabi, Siva wanted to go away

from the spot out of fear but his movements were arrested by Mahavidyas from all quarters. All these manifestations of Maha Devi are known as Sidha Vidya in Tantric Scriptures.

2. But in Tantra Shastras, the manifestation of Mahavidya has been described in a different manner. Goddess Sati was of whitish complexion. She took black or greenish hue to manifest herself as Nila Saraswati, the goddess of wisdom. She manifested as Tara to give salvation to the people, as Bhuvaneshwari to govern this world, as Shodashi to offer Srividya, wealth and opulence, as Bhairabi to remove worries of Siva, as Dhumavati to destroy the demon Dhumasura and offer Chaturbarga such as Dharma, Artha, Kama and Moksha to the devotees, as Bagala to offer all sidhis and consciousness, as Matangi to destroy the demon Matanga and as Kamala to live in Baikuntha and as Lakshmi in Patala, the nether world.

## RELATIONSHIP WITH BHAIRAVAS :

Siva and Sakti or Bhairaba and Bhairabi are inseparable. If Siva is Purusha (Brahma), Sati is Prakriti (Sakti). Lao-tze's Taoism advocates that supreme force or energy (Tei) comes out from supreme Brahma (Tao). "It is Tei, the virtue or power which Tao emits from itself". Siva, the possessor of Power (Saktiman) and Sakti or power or are one and indistinguishable.

Further, inflammability or the power of burning is not separated from fire. So is the case with Brahma and Sakti or Mahavidya and Mahabhairab. So the worship of Siva and Parvati among Shaivites, Lakshmi Narayan, Radha Krishna, Rama Sita among Vaishnavites, Riddhisidhi and Ganesh among Ganapatyas are widely prevalent.

In mathematics Zero carries no value but when it gets united with 1 (one), it increases the value by ten times. Thus Brahma the



supreme absolute mixing with Prakriti gives birth to ten Dasha Mahavidyas.

### MAHAVIDYA AND RATRI :

In the books of tantricism, the technical or glossarial name of Mahavidya is Ratri. Mahavidyas are named as per the time of their manifestation. Goddess Kali, Tara, Shodashi, Bhubaneswari, Chhinnamasta, Bhairabi, Dhumavati, Bagalamukhi, Matangi and Kamala are called as Maharatri, Krodha Ratri, Dibya Ratri, Sidha Ratri, Bira Ratri, Kala Ratri, Daruna Ratri, Bira Ratri, Moha Ratri and Maha Ratri respectively.

### MAHAVIDYA AND MAHABHAIRAVAS

Brahma (Siva) and Santi are inseparable. So each Mahavidya is associated with her Bhairaba (Siva) such as Kali—Maha Kala, Tara—Akshobha, Shodashi—Dakshina Murty, Chhinnamasta—Kabandha, Matangi—Matanga, Bagalamukhi—Ekamukhi Rudra, Kamala (Laxshmi)—Sadasiva Shri Vishnu. Out of ten Mahavidyas Dhumavati is the widowed one.

But in Sakti Sangam Tantra, a different order of Bhairavas is described, such as Kali—Mahakala, Sundari or Tripura Sundari—Laliteswar, Tara—Akshobha, Chhinnamasta—Bikaralaka, Bhubaneswari—Maha Deva, Dhumavati—Kala Bhairaba, Kamala—Narayan, Bhairabi—Batuka, Matangi—Matang or Sadasiva or Bagala—Mrityunjaya etc.

In some other tantras, a different list of names is seen such as Kali, Tara, Maha Durga, Twarita, Chhinnamasta, Bara Badini, Annapurna, Pratyangira, Kamaksha Bhashini, Bala, Matangi and Shaila Basini etc. In Brihat Purana, the name of Bagalamukhi is seen in place of Bagala and Sundari in place of Kamala. In Tantraloka of Abhinava Gupta, thirteen manifestations are visualised instead of

ten such as Sristikali, Sanhar Kali, Stitikali, Rakta Kali, Sukali, Namakali, Mrityu Kali, Rudrakali, Bhadrakali, Mahakali, Maha Bhairabi, Ghora and Chandakali etc.

### DASHA MAHAVIDYA AND DASHAVATAR OF LORD VISHNU :

Some of the authors have drawn analogy between Dasha Mahavidya and Dashavatar of Lord Vishnu. In the tenth chapter of Todala Tantra, Dasha—Mahavidya has been described as Dashavatar of Lord Vishnu such as Tara—Matshyavatar, Bagala—Kurmavatar, Dhumavati—Barahavatar, Chhinnamasta—Nrisimhavatar, Bhubaneswari—Vamanavatar, Matangi—Ramavatar, Tripura Sundari—Jamadagni, (Parsuram), Bhairabi—Balabhadra, Mahalaxmi—Budha, Durga—Kalki etc. Goddess Kali has been described as Krishna.

But in Nitya Tantra, a different order is maintained such as Kali—Krishna, Tara—Shri Ram, Shodashi (Tripura Sundari)—Jamadagni (Parsuram), Bhubaneswari—Baman, Bagala—Matshyavatar, Chhinnamasta—Varaha, Dhumavati—Kurma, Bhairabi—Nrisimha, Mahalaxshmi—Buddha and Matangi—Kalki Avatar etc.

### TERRIFIC APPEARANCE OF DASHA MAHAVIDYA :

Siva and Parvati, the divine spouses, look very benign, graceful unlike Bhairaba and Bhairabi in tantric cult. Although some of the deities in Dasha Mahavidya look fearful to the common eyes but in the eyes of Sadhakas look quite pleasant, graceful.

In Dashamahavidya benign goddesses Shodashi, Kamala and Bhubaneswari are worshipped with Kali and Chhinnamasta of frightful appearance. So is the case with Dashavatar of Lord Vishnu. The benign gods Rama, Balaram, Vaman and Budha are



worshipped with Varaha and Nrisimha of terrific appearance. The worship of Lakshmi and Nirsimha is really admirable for their wonderful combination. So, in the eyes of Sadhakas or devotees benign and terrific, all aspects look pleasant, appealing.

## CONCLUSION :

Scholars accept Dashamahavidya as ten stages of Sadhana (Spiritual accomplishment). Jiva or life has to undergo ten stages from Lakshmi to Kali. The worshipper after enjoyment of all worldly pleasures in Lakshmi conception reaches at Kali conception of Sudha Sattvaguna and gets salvation from the worldly bindings. So Dasha Mahavidya ascends her devotees from lower stage of worldly affairs to highest stage of salvation. Sir John Woodroffe has rightly said, "of these forms Kalika is the highest or Adyamurti as being Sudha—sattvaguna Pradhan, Nirvikara, Nirguna Brahma Svarupa Prakasika, as the Kamadhenu Tantra says directly Kaibalya dayini Tara is Sattvagunatmika, Tattva Vidya dayini for by Tattvajnan one attains Kaivalya, Shodasi, Bhubaneswari, Chhinnamasta are Raja Pradhan Sattvagunatmika, the givers of Gauna Mukti and Svarga, Dhumavati, Kamala,

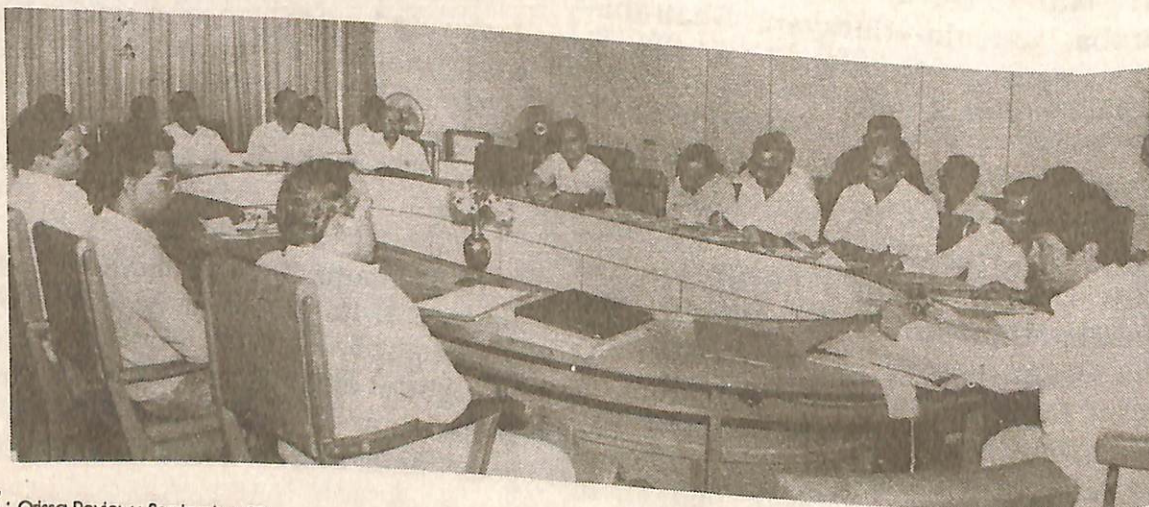
Bagala, Mattangi are Tama Pradhan whose action is invoked in the magical Satkarma". (Sir John Woodroffe).

The worship of dasha mahavidya accords Bhukti (Enjoyment and possession) and Mukti (salvation or Emancipation). Kubuja tantra advocates the worship of Dasha Mahavidya for Chaturbarga such as Dharma, Artha, Kama and Moksha.

The five-fold worship of gods and goddesses of Smarta Sampradaya in Hindu religion includes worship of Devi (Durga) along with Siva, Vishnu, Surya and Ganesh. In the worship of Lord Jagannath we behold Subhadra as the presiding goddess with Sri Devi and Bhudevi on the sacred alter, Ratna Simhasan along with Balabhadra, Jagannath, Sudarshan and Madhav. Encircling the main temple of Jagannath, we see Mangala, Bimala, Radha, Sita, Saraswati, Bhubaneswari, Shasti, Savitri, Gayatri, Bedhakali and Mahalakshmi etc. So the worship of Dasha Mahavidya by Saktas is nothing but the worship of mother goddess who conceives, bears and nourishes all world.

*Editor "MAHAPRABHU",  
Brindaban Dham,  
Lokanath Road, Puri,  
Pin-752001.*

*Shri Prafulla Samal, Minister, Labour and Employment addressing the meeting of the Informal Consultative Committee for Labour and Employment in the State Secretariat on 27.8.1990.*





# TASSAR CULTURE IN ORISSA

Shri B. K. Nayak,  
Shri Nakulananda Mohanty &  
Shri Prafulla Kumar Mohanty

**S**ilk, the best known natural fibre in the world, is used as a luxurious garment since time immemorial. Its lustre, texture and sleeky nature, in fact, attract the attention of almost all the people of the world. India is the only country in the world where four varieties of natural silk i. e., Eri, Muga, Mulberry and Tasar, are available. Orissa in particular is proud of producing the highest quantity of Tassar silk in India next to Bihar. Silk cultivation and silk industry are very ancient in Orissa and it is highly useful since it engages quite a large number of people in various ways.

## TASSAR CULTURE IN ORISSA :

Orissa embraces a large quantum of tassar flora and fauna. Tassar culture is now being carried out in four geo-physical regions of Orissa such as Northern plateau (Mayurbhanj, Keonjhar, Sundargarh, Central river basin comprising of Dhenkanal, Sambalpur and Balangir), Eastern hills (Phulbani, Kalahandi, Koraput) and Coastal plains (Cuttack, Balasore and Ganjam). Interestingly enough, this practice has been a regular phenomenon in all districts of Orissa except Puri.

The manufacturer of the tassar silk is a small caterpillar like creature called "tassar silk worm" which are of two types (*Antheraea mylitta* and *Antheraea paphia*). *A. mylitta* is reared in natural forests located at a lower altitude (50—300 m. ASL) and feeds on plants like Asan and Arjun.

This cultivation is practised for three crops in a year in different seasons. First crop is the seed crop practised during rainy season (July and August) for about a month, second crop cultivated during autumn season (September and October) for 35 days and the next crop is carried out during winter season (November—January) for about 45 days. Winter crop is not possible at some of the places where winter is earlier and severe. In that case autumn crop is the commercial crop and practised for about 45 days.

*A. paphia* is a wild variety at a higher altitude (600—1000 m. ASL), feeds on leaves of sal plant and can produce three times more silk than *A. mylitta* only during rainy season. *A. paphia* can also be reared at lower altitude which produces a different type of cocoon (Bogai cocoon). However, Bogai cocoon produces 1.5 times more silk than *A. mylitta*. As a result tassar rearers prefer to rear Bogai during autumn season. But it is a matter of great regret that the population of *A. paphia* is decreasing day by day due to depletion of natural forests, though the eco-geographical condition provides a beautiful environment for the population of these tassar silk worms.

## TASSAR CULTIVATION OF ORISSA :

Centuries ago tassar culture was exclusively a craft of the hill folks and aboriginals inhabiting the forest tracts of Orissa. Tassar cultivators, the weaker sections of the society, are mostly landless



tribes leading their life in the jungle localities. Even now the tassar culture in Orissa is still surviving as a tribal cultivation. In India out of 38 million tribes 25.67 million are living under the tassar belt. Economically weaker tribal rearers used to rear tassar in forest rearing field at the cost of a minimum royalty to the Forest Department. Recent statistics indicates that in Orissa their culture provided a seasonal employment to 35,115 families and a full time engagement to 10,000 families for reeling, spinning, and weaving. At present this tribal tradition has assumed importance at national and international level as a key industry because of its economic potentialities as well as community development. Tassar culture is certainly increasing the socio-economic condition of the tribal families. In lieu of seasonal employment, the rearers are getting a handsome amount of money with less labour and nominal investment.

#### DEVELOPMENT PROGRAMME FOR TASSAR CULTIVATION :

Government of Orissa has taken a number of steps for the development of tassar culture since it is understood well that significant profit can easily be achieved at the cost of a minimum expenditure in natural forest. Tassar culture is actually promoting the life style of tribes and is contributing a lot to the State exchequer. Some of the important steps taken by the State Government for promotion of sericulture in the State are as follows :

**1. Development of block plantation :—** Forest area with host plants of tassar worm is an essential base of tassar cultivation. This cultivation and production rate is not up to standard because of deforestation. Therefore, Asan and Arjun block plantation has been undertaken at barren forest and revenue land by Swiss aided Inter State Tassar Project (I.S.T.P.).

Tassar culture is sandwiched between tribal welfare and social forestry. Therefore special emphasis is being given towards social forestry by planting tassar food plants under various projects such as Integrated Tribal Development Programme (ITDP), Integrated Rural Development Programme (IRDP), Drought Prone Area Programme (DPAP), National Rural Employment Programme (NREP), Rural Labour Employment Guarantee Programme (RLEGP). District Rural Development Agency (DRDA) and Integrated Tribal Development Agency (IDTA) are also taking active steps for plantation of tassar food plants.

**2. Development of Seed organisation:—** Tassar culture in fact, depends on the supply of adequate quantity of disease free layings. The wild seed cocoons of the *A. paphia* are generally collected from nature during August-September and are distributed to the rearers for "Bogai" crop. Disease free layings of *A. mylitta* were also produced through 4 seed stations, 20 Pilot Project Centres, 9 I. S. T. P. Grainage and 40 society grainage. For increasing quality basic seed, the Central Government has established five B. S. M. T. C., one each at Baripada, Sundargarh, Lahunipada, Pallahara, Nawrangpur and one Research Extension Centre at Bangiriposi.

**3. Tassar cocoon marketing :—** For proper marketing of tassar cocoons, the Government has established 62 Tassar Rearers Co-operative Societies. These societies offer advance and loans at a very nominal interest, supply quality seeds of *A. mylitta* and wild cocoons of *A. paphia*. They also purchase tassar cocoon at reasonable market price from the rearers.

**4. Organisation of Reeling and Spinning :** Previously yarn production from cocoons were done by weaver families. Recently the processing of yarn has been introduced into tribal sector through 27 Reeling and Spinning-cum-production Centres. These



centres impart training on reeling, spinning and ghicha making. These operations encourage the rearer's family in a better way to have better output. Central Silk Board has also established one reeling demonstration-cum-training centre at Fakirpur of Keonjhar district.

**5. Research and Development support :—**

Government of Orissa has established one State level Research Station at Baripada for research and development. This station has attained the fame of international status and has been recognised as a research centre in sericulture by International Sericultural Commission, France. Very recently the station has been recognised by Utkal and Berhampur Universities as a centre of higher learning and research where Ph. D. work can be undertaken. For research and development in *A. paphia* Government of India has very recently established regional tassar research station at Baripada.

### IMPORTANCE OF TASSAR CULTURE :

1. Tassar culture provides gainful family employment to forest dweller tribals. Apart from seasonal cultivation, multifarious jobs in processing and trade provides engagement to all categories of people. In Orissa 35,000 tribal families are engaged in tassar culture and 10,000 weaver families are engaged in tassar reeling and weaving.

2. Tassar cultivation is only practised by the poor and the product is used by the rich. Therefore, it helps in the flow of money from rich to poor and thus serves as a means of income levelling.

3. Tassar cultivation helps to maintain our ecosystem through afforestation (block plantation) and social forestry. Tassar culture is only done at the middle canopy of

the forest and does not harm the bottom and the top canopy of the forest. Thus regular cropping keeps up the forest and forest ecosystem healthy.

4. Soil conservation and soil fertility can be restored due to tassar culture. A medium sized tree protects 1,000 metric ton of ground area from erosion and soil fertility is increased by adding organic matters through litters and other excretions from plant and animals.

5. Tassar food plants purify the atmosphere by taking Carbon Dioxide and producing Oxygen. It also accumulates dust and smoke particles. Due to photosynthetic process tassar food plants increase the Oxygen content of the atmospheric air.

6. For soap industry, tassar pupae can be used which contain high quantity of oil. Pupae also can be utilised as the fish and poultry feed. Thus tassar cultivation provides several useful means for all categories of people in day to day life.

Broadly speaking, tassar culture not only develops the socio-economic conditions of the poor tribals, but also elevates the Indian economy. It is the only cultivation through which a lot of money can be earned at the cost of low expenses. Tassar fabric has a tremendous market potentiality in foreign countries. Every year India is getting around 8 crore rupees of foreign exchange through import of tassar fabrics to America, England, Germany, France and Arab countries etc. So tassar culture should be well preserved and developed further for socio-economic development of our country.

---

State Sericultural Training Institute,  
Harichandanpur, Dist. Keonjhar.





# GENERAL EDUCATION IN ORISSA AFTER INDEPENDENCE

*Dr. Jagannath Mohanty*

## BACKGROUND :

Educationally Orissa is still a developing state and after Independence the pace of progress in the field of education has been accelerated at all levels. In the year 1947-48, there were 6,814 Primary Schools, with 16,529 teachers and an enrolment of 3,69,387 children. There were 289 middle schools, 106 high schools and 11 Arts and Science Colleges and one affiliating University. The strength of students at the middle and High Schools stage was 31,504 and 14,650 respectively. The roll-strength in Colleges was 3,885. The First 5 year Plan outlay on general education was Rs. 146.88 lakhs and the percentage enrolment of boys and girls among the school-going children over only 28 and in 1950-51. In the field of higher education, there were in 1950-51 thirteen colleges, one Women's College and one affiliating University. By 1978-79 the number of Primary, Middle, Secondary and Higher Secondary Schools has increased to 32,103,6507,2167 and 13 respectively, with corresponding growth in the roll-strength and teacher's strength.

## THE STRUCTURE :

The Primary Schools in Orissa consisted of six classes—one preprimary (Infant) and five Primary until 1958 when it was decided to abolish pre-primary class thus reducing the number of primary classes to five. Basic Education was adopted as the pattern of educational system at the primary level. But the programme of converting primary schools into Basic pattern could not be fully implemented due to paucity of funds. Basic features were however introduced in all the

Primary Schools. The Schools with Five-Year course are commonly designed as Upper Primary (U.P.) Schools, and with three-year course are called Lower Primary (L.P.) Schools. These Primary Schools cater to the needs of the children in the age-group 6—11 years.

In between the Primary School and the High School there was Middle School course extending over a period of 2 years and it was followed by a four-year period of High School course. Thus a student got schooling for a total period of 11 years before taking the High School Certificate Examination. There were some high schools which provided only the four-year course after the middle schools Examination. In some high schools, there were six classes which included the two Middle-School Classes. Similarly in some middle Schools 4 classes were provided which included the Upper Primary Class IV & V. Besides, there were local variations in administration and management. Thus general pattern of school education was 5 years Primary, 2 Years Middle and 4 Years high School, which made a total of 11 years for completion of secondary education.

At the Higher Education stage the normal pattern was Intermediate Colleges/Degree Colleges with two classes and four classes. Subsequently 3 year degree course was introduced and there were colleges with two year +2 and many degree colleges with three year classes. Besides there were post-graduate colleges or Departments with two classes. On the whole, in order to pass the



B.A., B.Com., and B.Sc., Examination one has to complete a three-year course and for appearing at the M.A., M.Com., and M.Sc., Examination, one had to complete 5 year course (One 3-year Degree and another 2-year P.G. Classes).

## PRIMARY EDUCATION :

Prior to Independence, Primary Education was not given due importance and had an adequate share of public funds. During the post Independence Period there has been unprecedented expansion of education, particularly, at the Primary School stage. In 1947-48 there were 6,814 Primary Schools with an enrolment of 369,387 children and 16,529 teachers. In 1948-49, as many as 24 feudatory schools of the Eastern States Agency merged with Orissa. Thus the number of Schools increased to 9,801 with 445,623 students by 1950. Efforts were made to set up adequate number of schools and to give sufficient incentive for enrolment of all children in the age-group of 6 to 14 to achieve the Constitutional Directive. But due to many difficulties such as lack of resources, increase in Population, general poverty of the people, natural barriers, ignorance of parents, wrong social customs etc. the goal could not be reached, within the specified time-frame. Although the fresh deadlines have been fixed repeatedly, the target has eluded the grasp.

Initially, universal, free and compulsory education for all children in the age-group of 6 to 11 years was sought to be achieved by 1965-66 i. e. the end of the Third Plan. During the Plan Period, attempts were made to increase the enrolment of students at this stage. Enrolment drives were launched throughout the States and on recommendations of the Central Government, the State Government decided to nationalise the textbooks. This was done in two stages : (i) upto Class V and (ii) Class VII. Textbooks were developed by Government through a Committee called

Press, Preparation and Publication Committee which also looked after the development of children's literature. A separate Press was established for printing the Nationalised Textbooks. The State Institute of Education was set up in 1964 for imparting training to the personnel associated with the qualitative improvement of Primary Education and for implementing programmes of research, publication and extension work in order to improve the quality of Primary Education. The qualification of teachers was upgraded and matriculates with professional training were appointed in the Primary Schools. A good number of Secondary Training Schools came into existence for providing training to the matriculate teachers and the Training School Curriculum was also enriched for improving their knowledge and skills.

With a view to providing educational facilities to all the children in the age-group 6-11 surveys were conducted in 1957 and 1965. On the basis of the findings of these surveys the number and location of Primary Schools to be set up in the various parts of the State were determined. In spite of all these efforts the target could not be achieved and only 67.6% children in the group of 6-11 and 24% children in the group 11-14 could come to the schools. During the 4th Plan the efforts were multiplied and intensified particularly special steps were taken to bring in more girl students to schools. More women teachers and school mothers were appointed and more Attendance scholarships were given to girl students. It was found that the enrolment of girls was not proportionate to the expenditure incurred on that head. Besides, there were many villages in the sparsely populated areas of the state where facilities for Primary Education were not readily available.

In order to have a stock-taking of the position, another survey was conducted in



the year 1965—66 which revealed that the result of all these efforts were not at all encouraging and further steps were to be taken for accelerating the speed of progress in order to reach the goal. The recommendations of the Kothari Commission, 1964—66 for universal, provision of school facilities, universal enrolment and retention of pupils could not be implemented due to lack of resources and special problems of the weaker sections of the society. At the end of the 4th Plan, it was however, noticed that the increase of enrolment was only marginal being only 24% in the age group 6—11 and 5% in the age—group 11—14 years.

During the 5th Plan period i.e. 1975—79 top priority was given to Primary Education and the pace of progress was accelerated both qualitatively and quantitatively. A good number of Primary Schools were established and various incentive measures were taken for promoting education of the weaker sections, but studies conducted showed huge wastage and stagnation which acted as great hindrances. The State Plan provided for the enrolment target of 78.3% for the age group of 6—11 and 28.7% for the age-group of 11-14 as against Pre-Plan achievement of 70% and 24.5% respectively. Accordingly a major portion of outlay amounting to Rs. 3036.60 lakhs out of Rs. 4897.50 lakhs was earmarked for the development of Elementary Education.

## SECONDARY EDUCATION :

The basis of Secondary Education broadened with the expansion of Primary Education. As reported by the Third Educational Survey, Orissa (1974, p.24) "The establishment of the Utkal University in 1943 increased the supply of the graduates and thereby gave a fillip to the development of Secondary Education . Within a few years more and more qualified teachers began to be available for Secondary Education/Schools. There was

one Training College to impart necessary training to Secondary School Teachers. In the wake of the Independence, the State had only 106 High Schools and 286 middle Schools with 1,281 teachers and 61,136 students and the government incurred expenditure of Rs. 24.89 lakhs."

On the merger of the Oriya-speaking tributary states with Orissa, the number of Lower Secondary Schools along with the roll-strength increased considerably. There were 172 High Schools and 542 Middle Schools with pupils 51,323 and 53,750 respectively by the year 1950-51. The recommendations of the Mudaliar Commission, 1952-53 brought about changes in the structure and curriculum of Secondary Schools. The Board of Secondary Education was set up in 1955-56 by an Act of the Legislative Assembly. Seven High Schools (Including 2 Multi Purpose Schools) were upgraded to Higher Secondary Schools during the Second Plan Period. On account of lack of trained and qualified teachers and inadequacy of funds many schools could not be upgraded and meritorious students were not attracted to such experimental schools. At last the State government decided to drop the idea of expanding these higher secondary schools.

There was, however, rapid expansion of secondary education in the State. A good number of Secondary and Middle Schools were established through private enterprise and by the end of the 1st Plan the number of Middle and High Schools increased to 732 and 276 with pupils 66,234 and 72,456 respectively. During the 2nd Plan Government adopted the policy of consolidation and improvement of standards. Although teacher training facilities increased there was huge backlog of untrained teachers which led to establishment of new training institutions. As reported by the Third Education Survey (1978, p. 24)" . By the year 1960—62, the number of High Schools increased to 452 including 5 senior Basic, and Post Basic



Schools and that of Middle Schools, to 1,406 with 195,545 and 10,165 teachers and the State incurred an expenditure of Rs. 138.84 lakhs." This expansion was quite spectacular.

The recommendations of the Kothari Commission 1964—66 could not be properly implemented due to paucity of funds. However Secondary Education expanded in the State and Teacher Training facilities increased for improving the quality of education.

Thus the number of training colleges increased from 4 to 5 and that of secondary schools from 67 to 122. The number of Middle and High Schools increased to 3,881 and 1,438 respectively by the end of the 4th Plan 1974. By the year 1979 the total number of M.E. Schools sections and High Schools were 7,150 and 2,169 respectively. Besides physical facilities for libraries sports, games and other co-curricular programmes were augmented to a great extent.

## HIGHER EDUCATION :

There were only 5 Colleges—One Training College and 4 Arts and Science Colleges in 1936 when Orissa was formed a separate state. Ravenshaw College was the premier college being one of the oldest colleges of the country having completed 100 years of its existence about a decade ago. In 1943 when the Utkal University was established, there were post-graduate classes only in English at Ravenshaw College.

After the establishment of the Utkal University higher education began to expand slowly but steadily. But after Independence, it was boosted up and by the year 1947-48 there were 11 Arts and Science colleges and One Medical College with an enrolment of 3,885 students. The Radhakrishnan Commission, 1948 accelerated the pace of its progress as

demand for higher education was evident, throughout the country.

Consequent upon the merger of ex-states and establishment of new colleges, the number of colleges increased to 14 including 4 intermediate colleges and 1 women's college with an enrolment of 6,671 in 1950-51. All the Colleges were affiliated to the Utkal University which had the status of an examining University. During the 1st and 2nd Plans One Training College at Angul, One Engineering College at Burla and some Intermediate colleges were opened in different parts of the State. The total strength of colleges increased to 36 with an enrolment of 12,977 boys and 1,742 girls. During the 3rd Plan, 26 general colleges one more engineering college at Rourkela, two Medical colleges at Berhampur and Sambalpur and a Regional College of Education at Bhubaneswar were established and the total number of colleges by the end of 3rd Plan was 72 within enrolment of 37,190.

With the introduction of the 3-year degree course in the State, all the existing Intermediate Colleges were upgraded to Degree Colleges during the 3rd Plan period. With a view to coping with the increasing demand for admission to colleges, a few of them were opened under private management. During the 3rd Plan (1967) i.e. in sixties there was great demand for starting more Universities in Orissa as a result of which two new Universities—one at Berhampur and the other at Sambalpur were established on the 1st January and 4th January 1967 respectively. The birth of these two more Universities gave momentum to the growth of colleges in the State. Till 1975 the annual increase in the number of colleges averaged 25 per cent whereas since 1975 to 1981 this increase averaged 22 per cent.

The total expenditure on higher education also increased about five times within a decade as it is evident from the fact



while Orissa was spending Rs. 3.19 crores in 1970-71 on higher education, this expenditure rose to Rs. 18.15 crores in 1981-82. This, of course, included more than 2 crores of rupees as Block Grants to three Universities. (Report of the 4th Educational Survey, Orissa, 1982 pp. 211-12).

Consequent upon the adoption of 10+2+3 pattern of Education by the State Government, higher education facilities expanded speedily. Particularly, Government decided to open one Junior college in each block during the 6th Plan period for providing accommodation to +2 level students. This would go a long way in removing the disparities in Higher Education among the educationally advanced and educationally backward regions as well as districts of the State. With a view to improving the quality and standard of higher education a number of steps of steps have been taken by Government. Important of them is the introduction of UGC pay scales for University and College teachers of the State for attracting meritorious and talented persons to the teaching profession. Other steps worth-mentioning are the incentives

given to college teachers for improving their professional growth through research and participation in Refresher/Orientation Courses and workshops being organised by newly established Academic Staff Colleges and other agencies in and outside the State.

REFERENCES :

1	Directorate of Public Instruction, Orissa	:	<i>Report of the Third Educational Survey, 1978, Bhubaneswar.</i>
2	Do.	:	<i>Report of the Fourth Educational Survey, Orissa, 1982, Bhubaneswar.</i>
3	Monthly, J	:	<i>School Education in Orissa After Independence 'Education Quarterly', October 1977 Ministry of Education &amp; Social Welfare, Government of India, New Delhi.</i>
4	Do.	:	<i>Democracy and Education in India Deep &amp; Deep Publications, New Delhi, 1989.</i>
5	Do.	:	<i>Indian Education in the Emerging Society Sterling Publishers, New Delhi, 1986.</i>

Director,  
Academic Staff College,  
Utkal University, Vani Vihar,  
Bhubaneswar—751004.





# PREPARATIONS FOR THE 1991 CENSUS

Yubaraj Ghimire

**I**ndia's population is the second largest in the world with only China ahead of it by a few million. In 1981, China's population was 21.90 per cent of India, 5.76 per cent of Soviet Union and 4.94 per cent of the United States.

The process of ten yearly census to be announced in 1991—the fifth one after independence—has been set in motion with the initiation of the house-listing operation from 1 April this year. House-listing constitutes the first phase of census and is scheduled to be over in phases by the end of the year.

House-listing is followed by enumeration which is known as the main census. It will begin on 9th February next year and will be completed by 28th February. Sunrise of 1st March, 1991 will be the reference date for the next census. Provisional results of the main census will be out by 28th March 1991. Provisional figures of male and female population with statewise break-up will be made available in the March report. It will be followed by tabulation to categorise the population into different professional groups, like industrial workers, number of households, schedules castes and scheduled tribes etc.

There is a definite improvement over the methodology applied for the Census this time over the previous ones. There will be *systematic sampling*. Immediately after the provisional report of the main census in March 1991, a post enumeration verification will take place in order to find if there is any omission. Post-enumeration verification will find out the

extent of coverage as well as content error which basically means quality of data in the main collection.

According to the initial estimate, the census will be a costly operation, entailing an average spending of one rupee per person. The estimated population of the country in 1991 will be 840 million against 685 million in 1981 registering a decennial growth rate of less than 2.25 per cent. The cost till enumeration will be around Rs. 84 crore and with the publication of the full report it will be to the tune of Rs. 500 crore.

The Indian census first began in 1872 followed by 1881 as the first unbroken decennial census. The population growth rate was below one per cent per annum till 1921 and below 1.5 per cent during 1921 and 1951 except in the decade of 1931 when there was a negative population growth rate owing to nationwide epidemics. The growth rate increased to 1.96 per cent per annum between 1951 and 1961 to 2.20 per cent between 1961 and 1971 and 2.5 per cent between 1971 and 1981. Eight States namely, Gujrat, Haryana, Kerala, Madhya Pradesh, Maharastra, Orissa, Tamilnadu and West Bengal have shown a decline in growth rate in the 1971-81 decade over the preceding one. The decade also saw a decline in the rural population from 80.1 per cent to 76.7 per cent, mainly owing to urban migration. The urban population rose to 23.3 per cent as against 19.9 per cent in the preceding decade.

A census has its economic characteristics as well. It constitutes the most comprehensive source of information



on workers, marginal workers and non-workers. A large volume of data pertaining to these categories, such as age, sex, rural and urban distribution as well as industrial and occupational classifications have flown out of the 1981 census. The "trichotomy of workers" method applied in 1981 census is being applied this time as well. Information on seeking, or available for, work in respect of marginal workers and non-workers will be the objective of this "trichotomy". Taking both main and marginal workers together, the combined work participation rate in 1981 was 36.8 per cent as against 36.1 per cent 1971.

The information gathered is strictly confidential. But, column regarding one's religion, language and mother tongue is to be filled up and approved by the persons concerned. Children upto four years of age are being excluded this time, while ascertaining the literacy rate. The exclusion is being done in conformity with the universal pattern of census. The literacy rate in 1981 census was 35 per cent.

The Directorate of Census, in order to effectively coordinate and make the system more efficient, has already set up a computer network with its units Madras, Bombay, Madhya Pradesh, Calcutta, Chandigarh, Patna, Bhubaneswar and Guwahati with the main centre in Delhi.

The enumeration of population in each enumeration block will be entrusted to an enumerator. In order to avoid slackness, only the State Government officials, teachers and village patwaris are being entrusted with the work of enumeration. On the basis of the information collected during house-listing the enumerators' blocks are delineated again for the main census, which is a time bound operation. The idea is to ensure full coverage of population in the main census.

The enumeration of population in each enumeration block will be entrusted to an enumerator. In order to avoid slackness,

only the State Government officials, teachers and village patwaris are being entrusted with the work of enumeration. On the basis of the information collected during house-listing the enumerator's blocks are delineated against for the main census, which is a time-bound operation. The idea is to ensure full coverage of population in the main census.

The additional information which will be collected this time including the predominant construction material of the house like wall, roof and floor, whether the head of the household is male or female, whether the head of the household belongs to scheduled caste or scheduled tribe, whether the house is owned or rented and number of living rooms in the house, whether facilities like drinking water supply, electricity and toilet are available to the household. The house-listing will also furnish detailed information regarding source of drinking water, whether the source is outside or within the premises and also the type of fuel used for cooking by the household. Other information sought is on entrepreneurial activities conducted in houses or of its members outside. The data collected through the enterprise list forms part of the third economic census of the Central Statistical Organisation.

While the census operations are being meticulously planned and executed by the Government, equally important is the fact that people should realise their responsibility in extending their wholehearted cooperation to the census enumerators. They should provide factual information without any reservation. The social workers, teachers and other interested persons should educate the masses, especially in rural areas and urban slums on the importance of census and the information being sought from them. This would go a long way in making the task of enumerators more easy and pleasant.

(COURTESY : AIR)



# CHILIKA LAKE: BIRDS' PARADISE

Dr. S.K.Kar

**C**hilika is India's largest wet-land of international importance. It has a water spread of 1,165 Sq. Kms. during the rain. It shrinks to 960 Sq. Kms. during summer months. The lake is connected to the Bay of Bengal through a narrow channel from North-East. Two rivers, Daya and Bhargavi, mainly drain into the lake at North and West. This lake is very rich in aquatic vegetation and animal life and attracts thousands of migratory birds from far off places like Siberia, Mangolia, Afganistan and Rann of Kutch.

This largest brackish water lake was declared close to shooting under Section 33 of the Wildlife (Protection) Act, 1972 during 1973. Since December 1987, Nalaban island, an area of 15.53 Sq. Kms. with one kilometre periphery, has been declared as a Sanctuary under the Wild-life (Protection) Act, 1972.

A large number of fisherman are busy both day and night for fishing in the lake throughout the year. As per 1976 Census figure, 48,000 fishermen from 122 villages around Chilika depend on fishing for their livelihood. About 4,000 country-boats and 21,000 nets were used for fishing operation. The annual catch used is about 7,000 tons of fish and prawns. Fishing in the lake around Nalaban has been posing disturbance for feeding and roosting of the migratory birds in the Nalaban proper. But the traditional "Jano" fishing (fishing by complete cordoning by bamboo mats and harvesting the total catch) has been stopped since 1987 December after it was declared as a Sanctuary.

The depth of water of the lake varies from place to place. During winter months, the water level is very low. The Nalaban island remains submerged during the rain under 7 ft. to 8 ft. of water, but it dries up during hot summer months. The salinity of the water in the lake varies from '0' (zero) to 36 PPT. In the summer months the salinity is maximum but during rains it is almost zero. The atmospheric temperature is maximum 45° C during May and minimum 10°C during the peak winter months i. e. December & January.

## VEGETATION :

No systematic study has so far been done on the floral composition of the lake. Weeds of various species are very common in the lake and the dominating species are *Potamogeton* and *Gracillaria* Spp. Aquatic plants in the lake include *Nal (Phragmites Karka)*, *Scirpus* Sp. *Salicornia brachiata* and *Halophila ovalis* etc.

In hot summer months, when the Nalaban island is exposed, the entire landmass is covered with *Sweda* Sp. and *Cynodon* Sp.

## FAUNA :

According to recent study, varieties of gastro-pods are more in comparison to other species such as polychaetes, sponges and coelentrates etc. There are more than 100 Species of fishes including varieties of prawns available in the lake.

Due to vast expanse of water area of the lake it is becoming extremely difficult to



assess the number of bird species that are either resident or migratory in nature. According to a study of Bombay Natural History Society during the year 1984, there are 150 varieties of birds which include about 35 species of migratory birds. Major concentration occurs from early December upto end of February. The migratory birds wintering in the lake include Grey or Spotted-Billed Pelican, painted Stork, Spoon bill, flamingo, Lesser flamingo, Bar-headed Goose, Lesser Whistling teal, Brahminy-duck, Pintail, Common teal, Spotted duck, Gadwal, Gargany, Shoveller, Common pochard, White-eyed pochard, Coot and Wigeon etc. Varieties of resident birds are, mainly the aquatic birds such as Herons, Egrets, Kites, hawks, White bellied Sea-eagles, Ospreys, Falcons, Snipes, Sandpipers, Lapwings, Terns and Sea-gulls etc.

#### RESEARCH :

Uptill now, no thorough scientific or systematic study has been taken up on either floral or faunal resources of the Chilika lake. Although State Fisheries Department, Bombay Natural History Society, Zoological Survey of India and other Government and non-government organisations have taken up the study of various plants and animals, it is only piecemeal. Since last Winter season, attempts have been taken by the author to study (i) food and feeding of the migratory birds, (ii) Floral and faunal composition in the lake. During 1988-89 migration season, about 5 lakh migratory birds visited the lake. It is very clear that Chilika Lake has vast natural food resources such as weeds, planktons, gastropods, annelids, coelentrates and aquatic insects, and varieties of fish for which large number of migratory birds are being attracted from far off countries to spend the winter months in this largest brackish water lake.

It has been observed that animal life and the plant life, mainly weeds, are very closely associated. Without weeds and aquatic plants there will be perhaps no animal life. It is definitely the main attraction for migratory birds which live on vegetation, animal life and also in mixed diet.

#### PLANTATION PROGRAMME :

Extensive casuarina plantations have been raised over the sea beach between the sea and Chilika, by Afforestation Division of the State Forest Department. Tribal plantations of the mangroove species have already been taken up on earthen mounds inside the Nalaban island by the Wild Life Wing with a view to ascertaining if these species can thrive there to afford food and shelter to the resident perching as well as to migratory birds. This has been appreciated by ornithologists and similar such plantation work can be taken up on the earthen mounds during the following years.

#### PROTECTION :

Although poaching of migratory birds has been controlled to a great extent in the Nalaban proper and its periphery, it is becoming very much difficult to control/stop the same around Chilika area such as Bhusandpur, Ujada, Sorana, Kalupada and other vulnerable points/locations. Sincere attempts have been taken by the Wildlife Wing with the help of Police Department and Territorial Divisions to apprehend the poachers and to stop the poaching of migratory birds in and around Chilika lake.

*Research Officer,  
C/O. The Chief Wildlife Warden, Orissa,  
315—Kharavel Nagar,  
Bhubaneswar—751001.*





# PULSES IN DIFFERENT CROPPING PATTERNS IN ORISSA

Dr. D. Lenka

**P**ulses are integral part of our daily diet. Growing pulses is a part of our cropping system too. Orissa cultivates pulses over 2.03 mha and produces about 1.06 mt. and plans to have 1.2 mt. in 1990-91. Of these pulses mung, biri, kulthi and arhar are important and constitute 34.6, 27.2, 20.0 and 6.2% of the total pulses of the state. About 30% of mung, 32% of biri, and 3% of Kulthi come from Kharif season crop; rest of the pulses come from *rabi* season crop mostly grown under residual moisture; 25% of the total pulses in the state come from Kharif and 75% from *rabi*. The long stagnated productivity needs improvement.

Percentage of green gram, black gram, horse gram and redgram are 6.6, 10.2, 15.7, and 15.5 in the northern plateau, 20.0, 19.5, 21.7, and 19.6 in central table land, 12.3, 13.9, 28.9 and 47.4 in Eastern Ghat zone and 61.0, 56.2, 33.5, and 17.3 in coastal tract, respectively. Cultivation of Soyabean is gradually increasing, particularly in the districts of Koraput, Sundargarh, Bolangir, Sambalpur & Kalahandi covering about 22,000 ha. It can be grown as a *rabi* crop too.

For increasing production and productivity it is necessary to optimise the production resources—the land, the varieties and the management practices. Management is more important than other points. These pulse crops (except Arhar) are short season crops, relegated to degraded, hungry and thirsty lands and have remained adapted to poor surviving tropical conditions with poor surviving yields. Its total yield can be increased by extending its cultivation to more area,

growing it in the field when major crops are not in the field and/or growing them with these crops. Growing cereal/millet-pulses especially under rainfed conditions is the age old practice. This is so because these crops are adapted to manage for themselves under residual moisture. These crops are grown in the following situations:

## DURING MONSOON SEASON:

In the uplands/high lands/hill slopes and dangers/Tailas/Padars it is grown where rice or millet can not come up. Cultivation of Dangar rani in Koraput hill slopes is the best example.

Growing pejua biri in the field bunds and ridges in Keonjhar is worth mentioning. It is grown on sides of bunds in Puri, Cuttack, Ganjam & yield is quite substantial. In Dhenkanal & Keonjhar district the stacked bean plants that gives beans for vegetables and dal provide enough ideals to expand this to similar areas in other parts of the State. It can substitute a sizeable portion of the upland rice in the state where drought is the problem and rice can not be grown successfully. This can be grown as a pure crop.

Of the pulses, Arhar, mung and biri can be grown in kharif season. Arhar is harvested in 120—200 days whereas mung & biri in 65—75 days. There is great scope to increase area under pulses in the well drained uplands where excess moisture is not a problem.

A general difficulty faced in this connection in growing mung and biri



during kharif is the coincidence of its fruiting and maturity time with monsoon rain. This can be avoided by delaying the sowing to 1st week of September. The long duration biri however has no problems. It manures only after ceasation of monsoon.

#### AFTER EARLY RICE OR RAGI:

Pulses particularly biri can be cultivated after harvesting early rice or ragi by 1st week of September by Orda method. This method consists of ploughing the field with little or no standing water (moisture content well above saturation) broadcasting the seeds and giving a ladder, (mai). It needs phosphate manuring to improve its productivity. Since biri can tolerate more moisture than mung, it has wider adaptability & more scope than green gram.

#### RICE-HORSE GRAM SYSTEM :

It is the commonest and the best rice based cropping system in uplands. Under rainfed conditions, the unfertilised rice-horsegram system depletes soil N. Application of 10 kgs. N+20 kgs. P<sub>2</sub>O<sub>5</sub> to horse gram appears necessary to restore soil fertility. Nitrogen fixed by horsegram under rainfed conditions amounts to 20—30 kgs. N per ha. The uptake of nutrients in rice-horse gram system could be about 100 kgs. N, 14.5 kgs. P and 80 kgs. K. The residual effect is negligible. The system needs manuring, particularly with P.

#### CHAITA PULSES :

These crops particularly biri, mung, chana, pea, lentil, horse gram are grown over large area as chatta (Pyra) by broadcasting in standing rice crop field 15—20 days, before harvest of rice— when the field is slushy i.e. there is enough moisture, the soil is soft so that while broadcasting the seeds can penetrate to some depth to germinate and to grow to 2—3 leaf stage when the main rice crop is harvested. This is mainly practised in medium and low lands and showing continues for over a month from mid-October as the moisture recedes along the topography. The yield of this crop is, however, low in the inlands due to low temperature & light soil but quite

high in the coastal areas. In some years this chatta biri, mung, and chana compensate the loss of rice yields due to flood. To increase the yields of these *chatta* crops it is necessary to manure the *kharif* rice.

Recent studies with respect to peas indicate to use 15—20 kgs. more seeds than usual and to apply 30—40 kgs. P<sub>2</sub>O<sub>5</sub> in excess of usual rice dose to rice at sowing or planting.

#### CULTIVATION OF PULSES IN RABI/SUMMER :

After harvest of *kharif* crop upland/medium land (rice ragi, sesamum, etc.) pulses are grown by regular land preparation both in irrigated and rainfed conditions. Where-ever lift irrigation is available the possibility is more. After harvest of rice in November-December (Margasira-Pausa) cultivation of these crops in the residual moisture is the common practices. To increase the productivity, the crop needs manuring particularly with phosphate. This crop is harvested from end of February to mid March (Phalguna and Chaitra).

Where-ever irrigation is available cultivation can be extended up to end of May. This however, needs 3—4 irrigations. 20 kgs. N+40 kgs. P<sub>2</sub>O<sub>5</sub> produces 12—15 q. yields both in coastal districts of Cuttack & Puri and in Hirakud ayacuts.

Unfortunately in all the ayacuts rice-rice rotation is reducing the area under pulses and oil seeds. By suitable water management the problems of water logging can be reduced and growing of pulses and oilseeds in the tailends and in the high lands can be taken up.

#### STUBBLE SEEDING OF PULSES :

Stubble seeding of pulses is another way to increase pulse area and yield. Immediately after the harvest of the first crop the whole field need not be ploughed thoroughly. With the narrow plough furrow can be opened, seeds sown behind and laddered to cover.

The alternate method is to sow the seeds & run, the plough over to cover and seeds; this metnos saves cost on cultivation and



yield is moderate. This method has a great scope in medium and low lands in the inland districts where moisture runs out fast and time left to sow the crop after regular preparation is short and chatta is not possible due to light nature of the soils.

### GROWING PULSES AS MIXED AND INTER-CROPS :

In *kharif* on the hill slopes, dangars, uplands, mixed sowing of rice, ragi, cowpea, dangar rani, mung, biri is common. Grass-legume mixture is the best for pasture management. This will keep the barren & erosion prone slopes under cover and yield feed, fodder & grains.

Rice + arhar, Rice + greengram, Rice + blackgram is common. In arhar based mixed cropping the patterns are : arhar - wheat,

Arhar + mung/biri-wheat, Arhar + groundnut - Wheat

Arhar + horsegram/greengram/Blackgram (2:3)

Arhar + groundnut, Arhar + Maize, are important

In rice based inter cropping system-

Rice + Arhar, Rice + biri/greengram, rice +

groundnut, Mung + mustard, coriander + mung are the common ones.

Inter cropping/mixed cropping increases LER and the total yield. If one crop fails, other crop compensates. If both grow well total yield increases. Arhar can also be taken up as late - *kharif* (early *rabi*) crop. The same variety will grow short and mature early. It needs be close spaced (25—30 cm rows and 15—20 cm in the row) and produces 8—12 q/ha. It is to be manured @ 20 kgs. N and 30 to 40 kgs. P<sub>2</sub>O<sub>5</sub> per ha.

Thus pulses can be grown in uplands in *kharif* as pure crop, as mixed or inter-crop; as a sequence crop after harvest of 1st *kharif* crop. These can be grown in medium and low lands as pyra, regular and inter crops with oil seeds. Selection of varieties, opportune time, fertilization particularly with phosphate and moisture management are important. Orissa is rich in varieties of pulses-field and back yard and we do not have knowledge on all these crops.

The following are the important systems including pulses for different physiographic zones of Orissa :

ZONE	Land category	System
Northern plateau (Mayurbhanj, Keonjhar Sundargarh)	High Land	Ragi/Rice-Horsegram. Groundnut-Horsegram
	Mediumland	Rice-Blackgram/greengram/ Lentil/linseed
	Low land	Rice-Fieldpeas/Lentil
Central Table land	High land	Groundnut/Arhar Rice-horsegram, Groundnut-horsegram, Greengram-Sesamum, Arhar + Blackgram/Greengram/ Groundnut.
	Medium Land	Rice-Blackgram/Greengram
Easternghat Zone	Lowland	Rice-Fieldpeas/Blackgram
	Highland	Arhar/Groundnut/Blackgram/ Soyabean Arhar + Rice/G.nut Groundnut/Maize/Ragi
	Mediumland	Rice-Horsegram Rice-Blackgram/gram
Coastal Zone (Cuttack, Balasore, Puri Ganjam)	Highland	Arhar/Groundnut Rice-Horsegram
	Mediumland	Rice-Groundnut/Linseed
	Lowland	Rice-Greengram/Blackgram (Pure & Chatta)

Professor and Head of  
Department of Agronomy,  
College of Agriculture,  
OUAT, Bhubaneswar—751003



# ACHARYA HARIHAR

*Sri L. N. Panda*

**A**charya Harihar Das was born in February, 1881 (second Day after the Full Moon of Falgun) in the village Ramchandrapur near Sakshigopal in the district of Puri. His father Mahadev Brahma was a pious and well-known person of the locality. Harihar was the only son of his parents. He lost his mother during early childhood and was looked after by his step-mother, Shradha Devi.

Harihar passed the Vernacular M. E. examination from his village school and was awarded a Scholarship of Rs. 4 per month. His father admitted him in the Puri Zilla School and arranged his stay at Puri in the residence of pleader Gopinath Das, where a few of his other friends also stayed. The boys themselves cooked and took simple food.

Harihar met Gopabandhu in the company of Gopinath Das. The love and cordial talks of Pandit Gopabandhu filled his heart with joy and profound pleasure. Harihar was determined to make Pandit Gopabandhu his mentor and Guru right from this time and decided to follow his path and ideals.

During the time of the Car festival at Puri many pilgrims used to be affected by cholera and die in large numbers. In the company of Pandit Gopabandhu, he served the victim and looked after their treatment. During his student days at Zilla school, he took active part in games and sports. He always stood first in his class and got many prizes and medals.

After passing the Entrance Examination, Harihar came to Ravenshaw College to prosecute his F. A. Course. During this time,

his contacts with Gopbandhu became deeper. He went to serve the distressed people with Gopbandhu and derived immense pleasure and satisfaction.

During this time, the Maharaja of Mayurbhanj wanted to depute a student to Japan to study glass technology and it was said that a person recommended by Barrister Madhusudhan Das would be selected for this. Harihar was interested but he was not known to Madhu Babu. However, Harihar decided to meet him to get his recommendation. He went to Madhu Babu's residence and impressed him so deeply that he recommended his name for study abroad. But due to his eye troubles, Harihar could not avail himself of the opportunity.

After passing the F. A. Examination, Harihar went to Calcutta to study Law there as his father wanted him to be a lawyer. Harihar completed the Law Course but did not appear at the final examination. He joined as a teacher at Puri Zilla School which was a regular government service.

He resigned from this government service and joined the newly established school at Nilagiri where Pandit Gopabandhu was the Headmaster. Apart from school duties, both Gopabandhu and Harihar actively involved themselves with the service of the poor and helpless people ignoring the caste-creed barriers. Harihar became a very popular Mathematics teacher. The Raja of Nilagiri who was the patron of the institution was quite happy with Pandit Gopabandhu and Harihar. But the British Political Agent suspected the activities of Gopabandhu and Harihar as they worked against the interest of the British Government. The political agent



advised the Raja to abolish the school and accordingly the school was closed.

Then Harihar came to Pyarimohan Academy at Cuttack and soon became an outstanding Mathematics teacher there.

Harihar's first wife died soon after her marriage and the second wife also followed the same way. His father also died during this period. His relative arranged for his third marriage but he decided not to marry again and to lead a life of a saint, a true devotee of God and mankind who saw his home and his family in every home and every family.

Pandit Gopabandhu Das loved Harihar as a teacher, social worker and patriot. At his care and patronage, the Satyabadi Van Vidyalaya was established with active and whole hearted co-operation of Pandit Nilakanth Das, Godavarish Mishra, Acharya Harihar Das and Pandit Kripasindhu Hota. Gopabandhu brought Harihar to this Van Vidyalaya as a teacher and assigned him the hardest task of this residential school's hostel in charge. He was given the title of "Acharya" and thereafter, he was known everywhere as Acharya Harihar.

Acharya Harihar was a teacher in the class but was a father for all the students in the hostel. He understood their hardship and problems. He could not sleep if someone was ill and nursed him, personally. Once Baikunth Nath Patnaik, later a well known Oriya poet, was sick and on information, his relatives came to take him home but he did not go leaving the hostel due to deep love, affection and timely treatment of Acharya Harihar.

When Gandhiji declared the Non Co-operation Movement, Acharya Harihar joined the National Congress under the leadership of Gopabandhu. Acharya Harihar was arrested for breaking the Salt Law at Inchudi in Balasore district. The British attitude towards Satyavadi Van Vidyalaya and the 'Big Five' (Panch Sakha) was extremely uncongenial and due to their active leadership in National movement and imprisonment, this sacred Van Vidyalaya collapsed. Acharya Harihar was imprisoned at Hazaribagh jail and was assigned to weave mats and carpets etc.

In 1942, Acharya Harihar Joined the 'Quit India Movement' and was imprisoned for two years at Berhampur jail. Though he was 63 years old with weak vision, he used to cook both the times for 30 prisoners alongwith other jail workers. Here, he wrote an interpretation of 'Bhagavat Gita' and 'Upanishad'; which are today very popular for their clarity and simplicity. He was released in 1944.

After the freedom of India, Acharya Harihar joined the Bhoodan Movement to help the landless and homeless people of Orissa. He made the Sarvodaya movement popular and widespread in Orissa.

Acharya Harihar was a simple, pious and benevolent person. He passed away at the age of 92 on 21st February 1971 at 6.50 a.m., on the day of the Sacred Ekadashi.

---

*Postgraduate Teacher in History  
Kendriya Vidyalaya No. 1,  
Unit—9, Bhubaneswar—751007.*



# THE LEGACY OF THE INDIAN NATIONALIST MOVEMENT

*Surya Narayan Misra*

**T**he sources of the strong foundation of the Indian democracy can be traced back to the nationalist movement. Louis L. Snyder defines "Nationalism", one of the most dynamic forces shaping and governing the life and politics of modern man, as a product of political, economic, social and intellectual factors at a certain stage in history. According to him, "Nationalism is a condition of mind, feeling or sentiment of a group of people living in a well defined geographical area, speaking a common language, possessing a literature in which the aspirations of the nation have been expressed, attached to common traditions, venerating its own heroes, and in some cases, having a common religion.<sup>1</sup>" Thus, history and geography, race and religion, language and tradition, economic interest and subjection to a common authority are vital to the growth of national consciousness.

The post second world war era experienced rapid decolonisation which was the result of the growing nationalist aspiration of the colonial people. India was one of the first nations to achieve freedom. Beginning of the 19th century witnessed the growth of national awakening in India. But towards the closing years of the century the awakening assumed an organised shape. The emergence of Indian nationalism was the outcome of a number of social, economic and political forces in colonial situation culminating in the desire for an autonomous and self-determinate political existence.

India remained a victim of colonial imperialism for about two centuries. As a

result, its economy, society and polity became an appendage of the British political, capitalist, and industrial interests. It had deep rooted impact on almost all spheres of the Indian life. The consequences of British colonialism in India were complex. Besides economic exploitation there were also quite a number of other related negative and positive effects which created new social and material forces and conditions. "These new social forces themselves gave birth to Indian nationalism. It was the outcome of the objective conflict of interests, the interests of the British to keep India politically and economically subjected to her and the interests of the Indian people for a free political, economic and cultural evolution of the Indian society unhindered by the British rule<sup>2</sup>".

"While the western impact in general and the British rule in particular supplied the superstructure of institutions which helped the transformation of the Indian polity, the social and economic changes that took place in modern India laid the foundations on which that structure was built. In the political field the outward expression of these changes was the nationalist movement<sup>3</sup>". Though the movement found a leader in Mahatma Gandhi in 1920, yet the foundations of the movement can be traced back to the previous century. Though the Indian National Congress provided organisational leadership to the movement yet some of the socio-religious reform movements which began earlier and which were active towards the close of the 19th century and beginning of the 20th century could create the necessary social outlook which were helpful to the nationalist



movement. Some of the reform movements could bring few social conflicts based on region to the surface.

The Brahmo Samaj, the Social Reforms Conference, Arya Samaj, the Ramakrishna Mission and the Theosophical Society were some of the most important social and religious movements. They could influence the Hindus immensely. "In the social sphere, they aimed at caste reform and/or even caste abolition, equal rights for women, a campaign against child marriage, a crusade against social and legal inequalities<sup>4</sup>".

It did affect the religious beliefs and practices which had a conservative approach. The reform movements tried to remove superstitions and questioned the validity of idolatry, polytheism and hereditary priesthood. They emphasised individual liberty and social equality. Besides the Hindus, the Muslims and the Sikhs had also such movements. But the problems faced by the above communities in the social and religious fields were different from that of the Hindus. Thus they had separate movements which were aimed at reorganisation of the social order on democratic lines. "It is, however, significant that the Muslim Social Reform movements and the Hindu Social Reform movements did not merge into one stream because in India it was difficult to separate social reforms from religious reforms<sup>5</sup>." Among the movements which had the mass-base, some were revivalist in form and sectarian in regard to some aspects of their functioning.

The Brahmo Samaj, founded by Raja Rammohan Roy in 1825 was basically a reformist movement and its influence was primarily confined to a small group of highly educated Hindus in Bengal. The Prarthana Samaj, a similar organisation founded in Bombay in 1867 had a limited base. The success of the Social Reforms Conference of 1867 was negligible. The

importance of these organisations was limited and it encouraged the educated Indians to re-examine their ancient civilisation and customs in the light of modern science and Western Philosophy.

But in contrast to the above movements, some others grew out of an urge to shake off the influences of the West. The Arya Samaj, founded in 1875 in Bombay, insisted upon the infallibility of the Vedas. But it ridiculed other religions and functioned as a purely Hindu movement. The Theosophical Society which was founded in the same year was another religious movement which functioned as Hindu revivalist movement. Like Arya Samaj, the Theosophical Society also contributed to the growth of Indian nationalism by raising the pride of educated Indians in India's past and religious traditions.

Sir Syed Ahmed Khan and Syed Ameer Ali were two outstanding Muslims who were in favour of the acceptance of the western culture by the Indian Muslims to reconstruct Indian Society. But the Ahmadiya Movement was a protest against Christianity and Westernisation. Thus they all had varying degrees of revivalism and reform. "These movements had some unfortunate repercussions arising from the fact that while Hindus went back to their religious and historical past to assert their self-confidence, the Muslims went back to early Islam and the past history of Arabia". The reliance on two separate sources of spiritual and intellectual beliefs widened the gulf between these two communities.

The early phase of the organised movement in India after the formation of the Indian National Congress experienced convergence between religious movements and the political movements. The early phase of the Congress found the leadership in the safe hands of the 'moderates' who can be called as 'liberals'. They owed their allegiance to Western political ideas. There was some similarity with the approach of



the Brahma Samaj and Prarthana Samaj which wanted to reconstruct the Indian society on modern and western lines.

The moderate era was followed by the political agitation led by the 'extremists' who were known for their anti-Western stand. They highlighted the richness of the Hindu past. The political agitation under the extremists resembled the religious movements like Arya Samaj.

The political agitation led by the moderates were an advance in the realm of ideas but it failed to attract and influence large number of people because of their narrow social base. The same was the fate of the reform movements. (Brahma Samaj etc.)

The political agitation led by the extremists as well as the revivalist religious movement (Arya Samaj etc.) became very effective in fulfilling their limited tasks of social reconstruction and political regeneration because of their wider social base.

It is to be noted that towards the closing decades of the 19th century, the educated Indians were indoctrinated in the ideas generated by the Ages of Enlightenment, of Reason and Liberalism of Europe. The educated elite accepted liberalism as their political doctrine and constitutional methods as the means of conducting political agitation. They promoted the cause of the Indian unity and denounced the racial supremacy of the Englishmen. They stood for the Indianisation of the Services, expansion of legislative bodies, civil and political liberty, freedom of speech and freedom of press etc. and extension of rule of law. The concept of liberty and rights of citizens influenced the liberal leaders. They aimed at freedom but to them it could be done only by stages. They also departed from the orthodox liberalism as far as economic demands were concerned. Their approach to the economic issues was pragmatic rather than ideological. The

total effect of their political activities was to strengthen parliamentary democracy and rule of law in the country and to make Indian people conscious of their economic problems and their possible solutions.

In contrast to moderates, the extremists emerged in the Indian scene towards the close of the century. The extremists were divided into two groups depending upon their agitational strategies. They were terrorists and radicals. The terrorists organised conspiracies and engineered some murder plans. The radicals were interested in mobilising the people for radical political agitation and they made, in fact, the greatest impact upon the nation.

The terrorist plan was confined to a small group of young men. But the government could suppress them and crush their attempts at armed revolt.

The radicals followed a different strategy and they kept their eye on the organisational control of the Indian National Congress. They were against the moderate action of appeasing the colonialists on the ground that the conflict between India and Britain was the conflict of national interests of both the countries. They demanded larger share in the administration and the end of British exploitation. Though they did not demand immediate British withdrawal, they declared that freedom was their birth right. They glorified India's past and organised festivals connected with a historical figure like Sivaji or Hindu gods and goddess like Ganapati or Kali. They promoted what they characterised as national education. They aimed at giving a nationalist orientation to the technical education which would help India's economy. In the economic field they made such a plea for the boycott of foreign and particularly British goods. In the political field the radicals stood for non-cooperation with the British rule and passive resistance to it. They also cared for the development of Indian languages.



It is to be noted that the growth of political radicalism in India can be traced to the earlier phase of the nationalist movement in India. The increasing authoritarianism of the British government also accounted for the rise of political radicalism in the country.

The last phase of the nationalist movement in India was known as the Gandhian era. This era sizably contributed to the modernisation and democratisation of the Indian political life. Though Gandhi had many critics, he could over-come all and almost for 25 years from 1920 to 1945 he was at the vanguard of the movement in the country. The non-cooperation movement of 1920-21 was one of the landmarks of the Gandhian era.

Among the other prominent movements, the Civil Disobedience Movement of 1930-31, the Individual Civil Disobedience of 1940 and Quit India Movement of 1942-45 were the brain children of the Great Soul of India. "The character of one movement differed from another. Almost all of them were a combination of legal and extra-legal measures. Very often Gandhi and his followers frankly questioned the moral authority of the British government to rule India and courted arrest by openly violating the laws. But Gandhi also tried to negotiate with the representatives of the government and to reach agreement with them in a spirit of conciliation<sup>7</sup>." Gandhi gave stress on non-violence. Even the Gandhian followers, who could not accept non-violence as a political creed, supported the strategy as a politically expedient measure. Gandhi could leave a lasting impact upon our nationalist movement as a social reformer, a nationalist leader and as a world prophet. Gandhi was also a revivalist and a revolutionary. He accepted the basic foundations of Hindu philosophy and at the same time was a bitter critic of social behaviour of the Hindus, based on the concepts of untouchability and of the superiority of one caste over another. He

stood for religious tolerance. He was instrumental in the strengthening of liberalism and secularism in the country. "The fact that India chose to remain a secular republic is in large measure due to Gandhi. What he was telling the people sprang from the very depths of the traditions of India<sup>8</sup>."

Gandhi's strategy had two directions. He was leading a political movement against a powerful government and social reform movement against an equally powerful social system. "He was an open rebel. His revolutionary activities were not the performances of an individual. His allies were the masses of India and he released the mass energy of India by putting before them specific programmes of action to challenge the British authority and Indian conservatism.<sup>9</sup>"

In post 1945 period till independence the leader of the nationalist movement in India was Nehru as Gandhi's political heir. He followed the Gandhian traditions to strengthen democracy and liberalism. The non-communal approach to politics was spread by Nehru in Western secular terms. He also further enriched the social and economic content of the nationalist movement by propagating socialism. He also provided a definite international outlook to the Indian nationalist movement.

The study of the nature and ideology of national movement in India reveals many interesting facts. A particular school was of the opinion that the early nationalists represented the upper class and their movement was one of the upper class segment of the elite. The second phase comprised of non-upper urban masses. During the Gandhi era the movement became based with the inclusion of lower order and oppressed peasants.

"The other school opines that early nationalists represented the upper class



that is the big bourgeoisie. The moderates were the spokesmen of commercial bourgeoisie and the extremists made the movement of the petty bourgeoisie and the Gandhian era made that overall bourgeoisie movement". Both the views move between two points and are over statements.

The Indian nationalist struggle was not just a struggle for nation's liberation. It was also a struggle of the people to assert their civil liberties. The Indian nationalist movement had a social and an economic content. Gandhism and socialism were the expressions in that regard.

The legacy of the nationalist movement had a great impact on the political process of free India. However, the most important aspects of the nationalist movements were : that the Indian bourgeoisie and intelligentsia remained in firm command throughout the struggle for independence and that the attainment of independence involved no revolutionary social upheaval, but simply a transfer of power from the retreating colonial rulers to the dominant Indian classes who controlled the nationalist movement.<sup>11</sup> As a result, Indian independence left the indigenous class structure and distribution of political and economic power basically unchanged.<sup>12</sup>

## REFERENCE

- 1 Luise L. Synder, " The Meaning of Nationalism," New Brunswick, 1964, pp-196-97.
- 2 A. R. Desai, "Social Background of Indian National Movement" Popular (Bombay), 1959, p.-158.
- 3 K.P. Karunakaran, "Democracy in India," New Delhi (Intellectual), 1978, pp.1—17.
- 4 *Ibid.*,
- 5 *Ibid.*
- 6 *Ibid.*
- 7 *Ibid.*
- 8 Mohit Sen, "The Indian Revolution," New Delhi (1970) p.-20.
- 9 K.P. Karunakaran, Op. Cit., p.-14.
- 10 For details see Bipin Chandra "Freedom Movement" New Delhi (NBT) and an article by Chandra "Radicalism of the Freedom Struggle," Frontline, Dec. 1986.
- 11 See Bipin Chandra, Op. Cit.
- 12 T. E. Weisskopf, "The persistence of poverty in India : A political-economic analysis" in Teaching Politics, Vol. IV, 1-2, p.-40.

*Lecturer in Political Science,  
Utkal University, Vani Vihar,  
Bhubaneswar—751004.*



*Shri Mangala Kisan, Minister for Forest and Environment distributes food packets to the indoor patients of Sub-Divisional Medical, Rayagada on the occasion of*





CHHAU DANCE



VOL. XLVII No. 2

Regd. 05/89

ORISSA REVIEW

Licence No. C.R.N.P.—5

Licensed to Post without Pre-payment

SEPTEMBER 1990

# ORISSA REVIEW

